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MESSAGES
SOCIAL SERVICE

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VOLUME II

Social Service

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PART I
REPORTS OF THE COMMISSION

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I

SOCIAL SERVICE

When the United States Government faced the enterprise of digging the Panama Canal it had to set about the task of creating a new Panama through which to dig it. That region had been notoriously unhealthy, so that every tie of the Panama Railroad is said to have been laid at the cost of a man's life. Before taking its engineers and thousands of laborers thither, our government had to establish adequate hospital facilities and provide a competent staff of physicians and nurses; but it was also necessary to attempt to clean up the Isthmus, to drain the towns and do away with all standing pools where mosquitoes breed, to destroy rats and make regulations at the ports so that no others could get ashore from vessels, to erect sanitary villages in which the builders of the Canal could be safely kept. The result has been one of the miracles of modern times—the transformation of a pestilential locality into a health-resort; a place where no man lived who could possibly get away from it, into a place where large hotels are successfully run for steamer-loads of tourists who come seeking rest and new vitality.

Jesus came to create a new earth wherein righteousness would dwell. His aim was health

—whole bodies and whole minds and whole consciences and whole souls. He came as a physician specially concerned with the sick: "I came not to call the righteous but sinners." The world was plagued with the disease of selfishness, and it was His task to bring health to its victims. The story of His life is full of accounts of His personal contact with sinful individuals —Zacchaeus, the woman in the city (a sinner), Nicodemus, the rich young ruler, the Samaritan woman, and many more. They were the sick who had need of a physician, the lost whom He came to restore to health and to their normal relations and functions in God's great world-household.

But Jesus was also the transformer of social conditions, the founder of a divine social order. The phrase oftenest on His lips was the Kingdom of God. He proclaimed a new era of justice, kindness and faithfulness in which men should dwell together in family relations under the fatherly control of a God like Himself in character, a social order in which Zacchaeus would not be tempted to become extortionate, nor the passionate woman seduced to harlotry, nor Nicodemus made self-complacently cultured, nor the wealthy young man mastered by his possessions, nor the Samaritan woman ruined by the home-wrecking ideals and conditions of a Sychar.

Jesus had the purpose of creating a new humanity as He worked along both lines of service.

He sought to change society by transforming individuals and making them salt and light and leaven to preserve and illuminate and alter the community; He strove to establish a new social order of love in which men would be moulded from birth into sons and daughters of the Most High. The process of individual salvation works from within a single heart out upon a world that is to be redeemed; the process of communal salvation regenerates social conditions in order to shape aright the lives of individuals.

The Church of Christ shares its Lord's purpose: "As the Father hath sent Me, even so send I you." Our aim is a world of new men, "new heavens and a new earth wherein dwelleth righteousness" and "every man perfect in Christ." We interpret salvation to include physical health, intellectual sanity, a developed sense of beauty, a vigorous conscience, a full soul. To save the world we are confronted by a double task. We must learn to serve one by one those to whom our Lord so often referred as "the least of these My brethren," "these little ones," "the last," "the lost." We must try to bring to wholeness persons whose lives are fractional —the sick, the ignorant, the poor, the incompetent, the weak in conscience, the impoverished in ideals, the unbelieving. Every Christian must consecrate himself to a personal ministry to people to whom he seeks to bring fullness of life. There are certain groups of persons, unhappily,

in every community—the victims of their own weaknesses and of the unjust, unmerciful, unfaithful social order under which we live—who specially need this service; such are the unemployed, the maimed, the diseased, the intemperate, the prostitute, the prisoner, the pauper. Sometimes a Christian, in addition to the more immediate service he renders those with whom he is necessarily in contact, can assume a personal ministry to persons of one or more of these groups. Sometimes a congregation through one of its societies can undertake a ministry of this kind. Oftener churchmen will find it better to work through organizations not directly controlled by the church and not limited either in their scope or in their resources to any single religious body. However broad our social outlook and however absorbed in the bringing in of a new social order, we must never forget our present responsibility for individuals—misfits, mistaken mis-doers—whom God places within the range of our helpfulness. The work of rescue must go on side by side with the work of prevention. Personal evangelism, above all, is the task of the Christian social servant. He cannot follow his Lord without using his personal contact to transmit his faith in God and loyalty to His Kingdom.

But along with this task of saving lives, the church must follow its Lord in attempting to transform social conditions which destroy men's lives. It must scrutinize every social institution

and arrangement in the light of its Lord's spirit to detect sources of selfishness which undo its work and produce sinners. It cannot be content with teaching a young man that, like Jesus he must come not to be ministered unto but to minister, and then send him out into a business world where he is told that every man is for himself first, last and always; or into a civic life where politicians appeal to his self-interest and bid him vote for a platform from a selfish patriotism that looks to the enrichment of his own country irrespective of its effect on some other nation. It confronts the existing social order, as that is expressed in government or in industry or in the treatment of the criminal or in education or in any other phase, with its Christlike social order, and points out discrepancies and contrasts.

For example, we are faced with international relations at present that are based on mutual suspicion and mutual fear. No one of the great powers dares to decrease its armament lest some other take advantage of it. Many nominally Christian people believe that a huge navy and an army in readiness for the field are the only guarantees of peace; for under such circumstances aggressive nations are too frightened to declare war. But a peace motived by fear cannot be the peace of Christ which is to rule nations no less than individual hearts. And back of the oppressive armaments of the modern world, which consume so many billions annually

from the taxes and keep so many able-minded and able-bodied men in unproductive callings, is an unchristian patriotism, a patriotism that has not yet learned that a nation must love its neighbors as itself, that greed and aggression are as vicious in nations as in men, that national greatness consists solely in national service for the brotherhood of nations. Here, then, is a breeding-place of pestilence to be drained. Patriotism must cease to be a standing-pool bounded and confined by national self-interest, and must be given an outlet in world-service and an inlet from the living water of the spirit of the Son of Man, the Prince of Peace.

Again, in industry we face a commercial order that encourages unfeeling competition, that expects a man to work primarily for the selfish reward of his labor, and that teaches him that what he controls in property is his own to do with as he pleases provided he does not break the laws of the land. Industry dominated by such ideals is perhaps the greatest producer of selfishness in the whole world. It is the task of the Christian to substitute commercial ideals inspired by the spirit of Jesus: to insist that cooperation supplant unfraternal competition; that no one shall work primarily for the rewards he receives in wages or profits or fees or power or fame, but for the joy of ministering to the real needs of men; and that no one shall consider that which he personally controls as his own property, but as the possession of the

brotherhood which he is charged to administer as their trustee.

The Christian is interested in the form by which men govern themselves and in the method by which they manage their industries, because that form expresses or fails to express the Christian ideal; yet he is not concerned so much with the question of collective or private ownership as with the brotherly or selfish spirit which controls the owners or owner. But as the Spirit of Christ must be embodied in order to become operative, that body which is most "its own," through which it is likeliest to function most freely, is to be striven for. Christian men who are equally conscientious disagree at present over questions of political adjustment and commercial organization; but there can be no disagreement among us over the Spirit of the Son of Man, and the necessity of His control in both government and industry.

Again in our treatment of the wrong-doer we face a penal system which as yet comes far short of the mind of Christ. We attempt in a rough way to apportion punishment to crime on the theory that this is doing justice. We distinguish between prisons and reformatories, reserving the latter for mild offenders whom we believe capable of improvement, while the former are not considered redemptive agencies. Usually they are the opposite, sending out unfortunate men and women from their gates twofold more children of hell than when they entered. Surely

we do no man justice when we injure his character, lower his self-respect and damage his reputation so seriously that he can with difficulty earn an honest living ever after. Justice in the New Testament involves redemption: our God "is faithful and just to forgive us our sins and to cleanse us from all unrighteousness:" While society must protect itself and cannot leave an untransformed criminal at large, it cannot escape its obligation to attempt with all its wisdom and love to transform him. So long as the community prays in the words of Jesus, "Forgive us our debts, as we forgive our debtors," it is bound to render its entire penal system man-saving.

Examples of this kind might be indefinitely multiplied, and in the following chapters many more are given, in which existing social ideals and institutions clash with the Christlike social order of our Christian faith and hope. Christian social service can never content itself with the relief and assistance, nor even with the regeneration of individuals. Christ has captured our imaginations with visions of "realms where the air we breathe is love." We are not only bent on seeing all unchristlike men undergo "a change of heart," but on turning the world upside down until it stands love-side up.

Unfortunately, to many who consider themselves followers of Jesus, this hope of a social order motived by love appears chimerical. Human nature is supposed to present an insur-

mountable obstacle to the successful operation of any business that does not appeal to self-interest—a world in which love controlled every impulse would be unnatural. Doubtless had some of our sanitary engineers who have transformed Panama foretold their expectations to a certain type of mind which is proud of its practicality, they would have been told that they were attempting the impossible. It was not in the nature of the Isthmus of Panama to become a health-resort; it was the natural habitat of the pestilence-bearing mosquito. But which is the "natural" Panama—the Isthmus of a decade ago or of today? Nature for the Christian is never what is, but what may be. Our world has not yet been created; it is being created, and we are co-creators with the Maker of heaven and earth. We ought never to ask of man, or brute, or inanimate thing, "What is their nature?" but "What can be made out of their nature, and so become natural?" As Christians we look at "human nature" in the man Christ Jesus, and believe that motives and ideals which would not appeal to Him are unnatural and doomed to become obsolete. To think of "human nature" as a fixed quantity incapable of change, and to view it in the average man at our side, or in ourselves, is simply to surrender the essence of the Christian faith and to become infidels.

At the present hour the world is blessed by wide-spread social discontent. This is the Christian's God-given opportunity. We are manifestly

to sympathize with this unrest. We are to show ourselves divinely dissatisfied with things as they are. The discontent may be mainly materialistic, but even so no follower of Jesus with His ideal of earth as a household in which sons and daughters of the Most High, dwelling together in mutual consideration and help, have enough and to spare, can be contented while some waste and others want, some are ruined by luxury and others cramped by poverty, some kill their souls with over-play and others with over-work. If any man is protesting against the existing social order, he ought to be made to feel the hearty sympathy of every sharer of the purpose of Jesus Christ.

In the next place we are to spiritualize this discontent. We must increase the list of good things, from which far too many of God's children are disinherited, to include faith, obligations, honor, ideals. Our quarrel with the tenements in many sections of our large cities is not merely that they destroy human lives with tuberculosis, but that in them Christian home-life is next to impossible. Our criticism of many business enterprises is not only that they give the toilers in wages a less than just proportion of the profits, but that they foster a spirit of antagonism between employers and employees which divides them into hostile classes and ruptures the bond of Christian brotherhood. We are interested in safeguarding the hours of labor, not simply because we wish to prevent undue

physical strain, but because we want every man to have some time to see his children by daylight and a Sabbath in every week for the cultivation of his own and his neighbors' souls. We are sworn foes of militarism not only because of the crushing burdens of taxation which it levies and the diversion of money from much more useful public expenditures, but because it nullifies to a large extent the propaganda of Christianity, for we cannot approach a so-called heathen people and bullyingly swing a club in one hand, while we offer them a Bible in the other. We want men to be discontented with economic injustice, but to be far more keenly dissatisfied with the needless poverty in moral standards, in the sense of public responsibility, in fellowship with the living God.

Again we must set forth clearly the social teaching of Jesus. Many most socially-minded people are ignoring Him today simply because they do not understand Him. On the one hand He is viewed through the traditional doctrines of the church as a figure remote from human interests, and on the other pronounced a dreamer with no practical solution for the problems that confront modern society. It is pitiful to discover how many men who have been trained in our Sunday-schools are surprised to be shown the social implications of His message, and how many outside the church have no interest in Him because they think He was not concerned with those social visions which are their life and

light. While we must make plain that Jesus enounced no definite program of social readjustment, so that His name cannot be invoked for any particular political or economic theory any more than for any doctrinal system, we must apply His spirit to all our social relations in home, school, business, government and the church, and set forth the ideal which He demands of us today. We must kindle men's imaginations and longings by setting forth what our world will be like when He can say of it, "I am satisfied."

Above all—and this is our unique function as men of religion—we must make them feel our conviction that God is behind the social ideals of Jesus and that the Kingdom of Love has the backing of the universe. The Christlike social order is not the highest ideal up-to-date of a slowly evolving humanity; it is the eternal purpose of the everlasting God. It is bound up with the structure of the entire creation:

> "Deep in the world-heart
> Stand its foundations,
> Tangled with all things,
> Twin-made with all."

Stars in their courses, the rolling centuries, the hearts of men are its allies. The Lord of heaven and earth wills it, and wherever the seed of the Kingdom is sown the earth beareth fruit of herself. It requires heroic faith to venture to use the spirit of Jesus in industry and di-

plomacy, in the practical situations in which men find themselves confronting forces controlled by a diametrically opposite spirit. We must impart our confidence that the Cross of Christ is the wisest and strongest force in existence, that to be led by its eternal spirit is to be in possession of the only omniscience and omnipotence at our or God's command, and that employing its wisdom and strength we can say triumphantly, "If God be for us, who can be against us?"

There are some who disparage social service on the ground that it deals with temporary relations, while evangelism, they tell us, has to do with eternal destiny. But social service affects conditions which shape immortal souls, and social relations—the attitude of life with life—have permanent significance. He who is not a good neighbor in some earthly city can hardly be a desirable inhabitant in the New Jerusalem. Industrial ideals that encourage a Dives in irresponsible idleness and extravagance and doom a Lazarus to chronic mendicancy are not those which should be imported into the Better Country to control its service. The divine social order, which we, following Jesus, seek to establish in the earth, is everlasting in its principles and spirit, and involves "new heavens" as well as "a new earth wherein dwelleth righteousness." Immortality is a necessary postulate of all who expect to become like Christ, to see a human family He will not be ashamed to call His brethren, and a world, whether here or beyond

our bourne of time and place, where God is all in all.

It may not be amiss to point out how the social outlook represented in the report of this Commission affects the work covered in the reports of other Commissions. It is vitally connected with Evangelism; for it is the man whose conscience is awake to social responsibility who is likeliest today to be responsive to the appeals of religion. The average man under normal conditions of good health and comfortable circumstances does not feel a pressing need of God; he is self-sufficient so long as self is his sole concern. But let him get the redemption of a family, a business, a city, or a world on his conscience, and a God will appear to him highly desirable. "Then began men to call upon the name of the Lord," writes the prophetic historian in Genesis, when he describes the beginning of family life, and social obligations commenced to be realized. And the more and higher needs one undertakes to supply, the keener will be his desire for God. He may be able unassisted to clothe a naked body, but to deck a character in righteousness is another problem. It is when his friend arrives from life's journey and he discovers that he has nothing to set before him, that, even through the midnight of spiritual uncertainty, he is driven to grope his way and knock for that Good Neighbor, who fortunately lives next door to every man, and has always enough on hand to satisfy the desire of every

living thing. Social responsibility is the chief sacrament of religion in our age. The more brothers we can make men feel themselves set to keep, and the more needs of theirs in body, mind and soul we can succeed in rousing them to try to supply, the more inevitably will they appreciate that God is indispensable.

Again, social redemption at home has an immediate bearing upon the success of the missionary propaganda abroad. A gospel that does not lift the burdens and exorcise the evil spirit of militarism, that cannot prevent industrial strife and heal class antagonisms, that allows racial prejudice and caste snobbery, that does not banish drunkenness and social impurity, that fails to remove the causes which break up the home by divorce, will not commend itself to keen-minded seekers for a religious basis for a socially healthy nation. And further, the social problems which confront us at home are all paralleled on the foreign fields, and the solutions we arrive at here will come as good tidings through the missionaries there.

And again, this social outlook presents the strongest plea for church unity. A pilgrim to the celestial city may belong to a small sect of congenial fellow-pilgrims, who provide him pleasantly with all the religious stimulus he seems to require for his journey heavenward; but the Christian who is trying to transform the City of Destruction into the City of God requires the cooperation of every fellow-Christian. He

has too vast a task on his hands to inquire closely into his brother's doctrinal orthodoxy, or his view of the mode of administering some sacrament, or the validity of his ecclesiastical order. If he be at one with him in purpose, he welcomes him as a fellow-churchman; nor will he be satisfied until his unity with all fellow-churchmen be effectively expressed in some sufficiently unified organization to enable it to concentrate its total influence in every situation where Christ is pitted against Belial. The sense of responsibility for the world-wide Kingdom of Righteousness renders denominationalism both absurd and intolerable.

In many churches today leaders find difficulty in getting something for every member, and particularly every man, to do. They recognize that the church is a body in action, and that an inactive member ceases to belong to the Body of Christ. The gifts of the spirit to the men of this generation are often not easily employed in the work of the church organization, but when the ideal of communal redemption is presented there is something for every one to undertake. The work may not be done in the church's name or in connection with any of its societies; but it is the church's part to supply the inspiration and to rejoice that the service is rendered by its members in any relation which furthers the Kingdom of God. And while such service is often best undertaken outside the activities of the local church, there are many forms

of social ministry which the church itself should be organized to fulfil, and this report contains a special chapter devoted to this topic.

And just here lies the church's strongest appeal to men to enter its membership. So long as religion is viewed mainly as a personal affair between a man and his God, affiliation with fellow-believers may seem optional; but when a man goes to God in order to secure divine assistance to discharge his obligations to his brethren, he must ally himself with all those who are seeking the same end, and enter the organization in which he can most effectively work for the Kingdom. Once waken a man's social conscience and get it connected with religion, he will appreciate that his personal fellowship with God is a debt which he owes to the collective faith of the past, represented historically in the Christian Church; that today he cannot gain the religious stimulus he needs save as he shares the collective faith of the present, represented in the praying and serving company of fellow-believers; and that only through an organization in which this collective faith functions, and in which are conserved its abiding results, can a world's need be met; so that in its fellowship he will see his largest opportunity to serve the Kingdom. Church membership will appear to him a debt he owes the past, an inspiration he requires to serve the present, and an opportunity affording him his widest and most lasting usefulness.

II

THE KINGDOM OF GOD AND THE ECONOMIC LIFE

The Kingdom of God was the aim for which Jesus lived and died. In so far as we are really His followers, we too must make that the paramount object of all our work and desire. Whatever else the Kingdom of God involves, it certainly demands a righteous and brotherly social order on earth. But a just and fraternal social life cannot be built on an unjust and unfraternal economic life, for the economic life is the rough foundation of all higher social relations and determines their character. If that foundation is out of plumb, every wall will become a threat and need the iron clamping of force to keep it together. If great classes are submerged in poverty, political liberty collapses. If men are economically unfree, they cannot be free intellectually. If inequality of possession thrusts men apart in antagonistic social classes, even religion cannot permanently create a real sense of their brotherhood, and the church finds itself forced into the position of a class organization. If we tolerate an unchristian social order, Christian men who are profiting by it are charged with living a double life and their influence is crippled by the appearance of insincerity.

In order to preserve the Christian civilization which our fathers built by their sacrifices and in order to carry it forward to fuller perfection, we must work out an order of industry and commerce which shall be at least an approximate expression of the fact that all men are a great family with one Father, and which shall embody Christ's law of love and service in the institutions of society. The great awakening of the social conscience warns us that men are coming under a sense of sin as to our social order and are feeling the craving for something juster and nobler. As Americans we are humbled and shamed when we find poverty and degradation establishing themselves in permanent form on American soil. As Christians we have a call which brooks no refusal. The mind and heart of the Christian Church must from now on address itself to the great constructive task of creating a Christian economic order. If the Church lacks boldness or vision for this task, it will find itself outstripped and outbid by socialism.

But while we need prophetic fearlessness in laying down the Christian conception of a righteous social order, we must be sure-footed in our action, slow to charge any man with conscious wrong-doing, patient with the tangles of inherited conditions in which we all find ourselves, and glad for even the smallest solid improvement. In the main features of the Christian economic ideal we shall discover remarkable

agreement among Christian men, but as to means and methods difference of judgment is inevitable. Remembering how harmful dogmatism has been to the church in the past, we must bear with one another and learn from one another. If in all our discussions we seek first the Kingdom of God and His righteousness, we shall surely have the wisdom needed for every successive step of economic adjustment.

The object for which men work is to feed, clothe, and house themselves and their loved ones. The object for which men organize in work is to feed, clothe, and house themselves easily and well. Our industrial and commercial organization must prove its moral qualities by performing these functions efficiently and fairly for the whole of human society.

Now no dissatisfaction with things as they are should lead us to underestimate the vast fund of honesty, good faith, loyalty, and comradeship which makes the operations of modern business possible, and without which the machinery of our life would fall in a scrap-heap. But neither should any admiration for the achievements of modern life blind us to the fact that in every industrial community a large percentage of the people are underfed, poorly housed, and without security for more than a week or a month ahead. The natural wealth of our country and the increasing wealth created by modern productive methods raise the presumption that such a condition is not necessary. Certainly it is

morally intolerable. While some wanton in senseless luxury and others with the utmost thrift are in constant need, we are far from that Kingdom in which the mind of Jesus Christ is the law. When undeserved poverty is occasional, it is evidence of maladjustment and a blunder of society; when it is permanent, it is evident of a calloused social conscience and of economic sin. Therefore the problem of housing and of food prices concerns the church. "I was hungry and ye did not give me to eat; I was homeless, and ye took me not in." If that is the acme of immoral and irreligious conduct in the case of hungry and homeless individuals, what is it if we are indifferent to the destitution and cramped housing of great masses of the people? When the food and fuel of the people are made artificially dear for the inordinate enrichment of powerful groups, there is no doubt where the Church of Jesus Christ should stand. When the lust for high rents seeks to use every square foot of ground and herds people in dark and unsanitary tenements, the church should strengthen the hands of those who interpose between the desire for profit and the life of the people.

Within the economic order the individual must find his place to labor and his chance to make a living. If all willing workers readily find steady and satisfactory work, our economic order thereby proves its efficiency. On the other hand it stands condemned by the margin of the unemployed. Every day on which a worker stands

idle is an economic loss to the community. His support must come from somewhere, and his dead weight must be dragged along by all. But even more serious is the moral loss inflicted on him and on the community by involuntary idleness. It breaks down his self-respect, his hopefulness, his courage, and cowes the manhood in him. Continued unemployment creates lost souls whom the church rarely succeeds in restoring to divine manhood. Our industrial life has become so vast and intricate that it is hard for the individual to find his proper place within it, and if he is friendless and a stranger his helplessness invites rapacity from high and low. From the point of view of the workers the biggest question before the people is how to get every man a job. Some trade union policies that have come in for most condemnation have this soul of nobility in them, that they are devised to give as many men as possible a chance to earn their living. Our public schools undertake to find a place for every child that presents itself to get an education. We must learn to organize our economic life so that every adult member of the community can find his place in the great workshop of society with equal readiness. The Kingdom of God is a kingdom of order and not of chaos. The organizations of labor deserve the praise and respect of all for the function they have fulfilled in helping the men who were out of work. We rejoice that so many of the ablest and strongest employers

are feeling the Christian mission of creating a great organism of labor in which every worker can labor with a real sense of his personal worth, with hope for advancement, and with a feeling that he is a contributing member in a great fellowship that encloses and supports all.

If we propose to base our economic order on justice and brotherhood we cannot allow the economic weakness of the poor to fix the amount of work which the individual is to do or the amount of wages he is to receive. It does not conform to the Kingdom of God if our brothers are drained of their physical strength, their mental buoyancy, and their moral self-restraint by excessive hours of labor and speed of work. We are still far from the Kingdom when workmen in some industries are not able to support a family on their wages; when the working force of wife and child have to be used up in order to earn a meager living for the family; and when women prostitute their womanhood in order to eke out their insufficient wages. As Christians we propose to help all men to a full salvation. But men are not fully saved either in body, intellect, or spirit who have to live the driven and joyless lives led by many working people in the industrial countries. On behalf of the higher life of men we must stand at least for a moderate maximum working day, for a living wage as a minimum, for the protection of childhood and adolescence from exhausting toil, and for such limitation

of female labor as will protect the mothers, the homes, and the future of the nation.

Labor necessarily consumes the strength of the worker and exposes him to risk. Our economic order must prove its moral qualities by conserving his strength through the full term of human life, and by protecting him against disease and accident in his calling. To keep down running expenses at the cost of human life is a contradiction of the Kingdom of God. A deep feeling of the value of a human life is an indispensable part of a Christian view of life. The preciousness of human life which we preach in the churches, must find its economic expression in the architecture of our factories and the construction of our machinery.

Where occupational disease or industrial accidents occur nevertheless, their cruel burden must not be allowed to fall on the individual alone. To send away a blinded or mangled worker with a few dollars of damages or without any, is a denial of human brotherhood. As in fire insurance and life insurance, the resources of all must become available for the stricken member of society. Voluntary insurance has hitherto proved inadequate in the case of the working people. Those who need it most get it least. Our economic order must develop some larger system of protection by which we shall bear one another's burdens and fulfil the law of Christ. Such a distribution of the burdens would bring the powerful motive of self-interest

in line with the fraternal feeling of compassion; it would make it profitable for the whole community to lessen the risks of the workers and care for their safety.

We must also learn to organize the lighter and simpler work of the community so that the ageing, the partly crippled, and the mentally defective may have an honorable income by their own labor.

In awakening the sense of social responsibility we shall have to be on our guard against weakening the sense of personal responsibility. The frugality, foresight, and independence of the workers are among the most important assets of the community.

In a righteous economic order all who work with hand and brain must have the full reward for their work, as nearly as the best economic intelligence can apportion it. But if the proceeds of labor are to go to those who created them, they must not be drained away in other directions. Some forms of profit today are so enormous that they offend all sense of fairness and those who receive them resort to devious devices to mislead the public as to the size and source of their profit. There has never been an economic order in which the few have not wrested the fruit of their toil from the workers under the protection of law and custom, and in so far as that was done the social order of past ages was not the reign of God, but the reign of mammonism and oppression. The course of

past history and the tremendous inequality of incomes today together raise the presumption that many receive far less than they earn because many receive far more than they earn. The most fundamental form of social service is to put a stop to unearned profits. No other sin is so sternly denounced by the Old Testament prophets as injustice and oppression. No form of ministry has brought so much suffering on the prophets of God in all ages as the protest against social injustice and extortion. We cannot evade the duty today unless we want to heal the hurt of our people lightly and say "Peace, peace," when there is no peace.

On the other hand we must recognize that economic practices which are coming in for condemnation under the clearer moral scrutiny of our times were long accepted as legitimate and were sanctioned by law. Ancient injustice can rarely be righted without new injustice, and the new may inflict greater social suffering than the old. Here we need the fairness and patience of Christian minds to mediate between the old and new justice. A righteous and religious public opinion can do more than anything else to press on the beneficiaries of past wrongs the need of social repentance, and to stay the clenched hand of the disinherited from violence.

Economic injustice has at all times entrenched itself in the ownership of the land and its resources. The earth and its natural wealth is always the gift of God to every new generation.

If any one claims any part of the land as his own, his rights are subject to the needs of the common welfare, and he must render to his fellows a just equivalent for the special privilege he claims. The moral title to property rests on social service. In the past the natural heritage of our nation has been so rich and vast that all could find their opportunity for labor and sustenance. As our population grows and the easy prodigality of our young continent becomes exhausted, the question of the just distribution of natural opportunities is driven home upon us. We shall have to consider whether it is compatible with the Kingdom of God on earth that a minority of men own the bulk of the soil, the water-rights, and the mineral stores, and the great majority of God's children are left with no property-rights in what God made for all. We remember that the ancient law of Israel was careful to provide every family with land and to prevent the permanent landlessness of any. In some way we must find the economic means of accomplishing the same end in the complexity of an industrial civilization. Religion, morality, history, and statesmanship unite in demanding it.

Christian ethics and American traditions demand at least an approximate equality of opportunity for all. Such a demand involves no dead level of ability or possessions. Nature will always create diversity of ability, and unusual sagacity, skill, and frugality will produce eco-

nomic inequalities against which no accusation of injustice can be raised. But in the interest of the Kingdom of God we must see that such inequalities are not perpetuated and made a leverage for ever increasing inequality which in time will have no moral basis to justify it. The spirit of Christian brotherhood must always seek equality, and the law of Christian stewardship adds the solemn warning that "to whom much is given, of him shall much be required, and to whom they commit much, of him will they ask the more."

In a righteous social order all should be both owners and workers. From the point of view of the kingdom of God we cannot consent to a condition in which some have all the enjoyment of wealth without the wholesome moral influence of productive labor, and in which others have all the burden of unending toil without the wholesome moral influence of property. The goal of our economic development should be to secure for the modern industrial workers some recognized property right in the shops in which they work, such as the farmer still has in his farm, and such as the old-fashioned mechanic had in his shop and tools. How the working class can win an increasing share of property rights is the problem of the future. It will demand of the wage-workers high qualities of good sense, self-restraint and solidarity. It will demand of the present owners a strong sense of justice and humanity, educational ability and

the power of moral leadership if the transition is to be made peaceably and wisely. We hail with deep satisfaction the increasing instances where individual employers and large corporations have introduced methods of profit-sharing that have really shared, and have not been mere devices to force an increase in the output of labor. In this direction lies the industrial mission of Christianity for men of wealth and organizing ability.

As long as capital and labor are divided between two distinct social groups, we must seek with all our mind and heart to secure a more Christian relation between them than now exists. The conditions created by a great industrial strike are a devastation of the Kingdom of God. In the interest of all higher human values we must demand the cessation of this social warfare and the creation of institutional means for the orderly conciliation and arbitration of disputes.

The principle of democracy has triumphed in church and state and has put an end to the grosser forms of oppression and wrong in both. The same principle must pervade and readjust the organizations of industry and commerce. Industrial democracy is our Christian destiny, and henceforth a man's Christianity will have to be measured to some degree by the willingness and enthusiasm with which he sets his face to meet that destiny. The most wholesome relations have existed in the past where the spirit

of Christian democracy has worked its way through personal good-will even in a monarchical organization of industry, and the sway of the Christian spirit in the hearts of the leaders and the led will always be an essential factor in making any new social adjustment really wholesome and fraternal. But so great a burden cannot rest on personal good-will alone. Concrete and permanent institutions of industrial democracy will have to be built up by the combined wisdom and experience of employers and employees. The workers must be granted an increasing share in the government and control of their common work. The autocratic attitude of the past must yield to the attitude of the true teacher and leader. Jesus, conscious of His leadership, said "I am among you as he that serveth." The kingdom of industry will come under the law of the Kingdom of God when the ambition of the strong will be to render pre-eminent service to all, and to give their life and property as a ransom to redeem the people from the wretchedness of the past. Here the trend of industrial evolution is in line with the demand of the Christian law.

The duty of creating a righteous economic order is upon us all, on the employers, the workers, and the public, on each according to the power he holds. Since organized capital undoubtedly holds the predominant power in modern industry, the chief responsibility must fall on the business men of the nation. They must

use whatever initiative their business conditions give them to establish wholesome and friendly relations with their employees. As the great corporations emerge from the reign of competition into financial security, they must devote a far greater part of their attention and of their means to the welfare of the great armies of men whose life and labor is their most important asset.

But the uplift of the industrial workers cannot be left to the initiative of the employers alone. The emancipation of the working class must come from the workers themselves if it is to have durability and moral value. They must organize and learn through concerted action. The organization of labor has come to stay. Those who are opposing it are seeking to check the manifest destiny of industrial society. The instinct of solidarity that has grown up in the ranks of labor is the form which the great human instinct of love must take under their circumstances. If labor organizations have at times taken unwise action or resorted to dangerous methods, we remember that other great historic movements, such as democracy, and even the Christian Church, have moved forward through mistakes and sins. Christians within the unions must seek still more to make them the moral educators of the working class by which the workers will be prepared for the larger economic and social responsibilities of the future. And Christians outside of the unions

must help them on with praise and blame, but always in the spirit of brotherly good-will and sympathy.

The creation of a righteous and brotherly economic order is no brief or easy task. Each generation will pass it on to the next unfinished. Yet each generation can mark some real achievement, some lasting approximation toward that Christian ideal of humanity which has beckoned to all the seers of the race. To our generation especially has come a call of God so clear and insistent that we dare not turn aside from it. The nineteenth century marked an entirely new era in the intellectual mastery of the forces of nature. All signs point to a similar epoch of advance in the social relations of humanity. The twentieth century can take up the cry of the first century: "The Kingdom of God is at hand; repent and believe in the glad tidings."

We must all become prophets and evangelists of a Christian social order, each in his own place and calling in life, the working man, the business man, the professional man, each pioneering the way for the reign of Jesus Christ in modern life. To christianize the economic life is the special Christian mission of the laymen. This is their field of labor; here they must prove their discipleship.

It cannot be done without sacrifice and loss. It will lay the Cross of Christ on all who attempt it. But it will also kindle the joy and love of Christ in every soul that takes up his cross and

follows Him. Men who have made money selfishly have found it a golden fence that separates them from their brothers and a burden that has crushed the ideals of their life. Men who have used their money and power in the service of Christ and their brothers have found life worth living and filled with God.

Men of feeble faith tell us that Christian principles have no place in business life. If that were true we should all be condemned to serve two masters and to live under two laws of life. But it is not true. Christian righteousness will work. It is the only thing that does work. Those sections of our social order which have yielded least to the moulding force of Christianity are the sections that breed class hatred, degradation, danger, insanity, crime, and shame for us all. There is ample proof all about us that injustice and unbrotherliness do not work and never have worked. On the other hand, those portions of our social order which have been in some measure renewed and remodeled by the spirit of Christianity are the source of our happiness, our safety and our pride. The economic order is today the most unsaved part of our common life. Let us save it and christianize it. Let us have faith and say to this mountain "Make way," and it shall go.

III

THE HOME LIFE

The home came to America in the crowded cabin of the *Mayflower* which brought ideals and institutions as well as people. It had been at the heart of all the old world civilization. Security and progress throughout the centuries are measured adequately not in tests and terms of schools, councils, wars, laws and thrones, but in those of the home. The Pilgrims had found nothing better in England or Holland to present to the new world, except the Bible which declares the divine origin of the family and reveals its significance and sanctions. The home has pioneered the American civilization in its entire progress across the continent. Upon the Massachusetts coast, in the settlements of New Amsterdam, Pennsylvania and the other Atlantic coast colonies, it was more important than governments or schools. It moved beyond the Crossing and into the Western Reserve and along the St. Lawrence, the basis for settlements, for industry, for society. Everywhere, from the beginning, customs for the protection of its integrity and its sanctity were a part of the rules of conduct. For its advantage laws were enacted and enforced. Without formal declaration family life was reckoned to be at

the very foundation of commonwealths. Upon it the community depended for the discipline of character and the culture of personal and social ideals. In the main what the state and the church received for advantage and use was what the home had prepared for them. In the love of home, patriotism found its firmest motive. Recognition of law was filial obedience in a larger sphere. Reverence for God had its type in respect for parental authority. Community service was the enlargement of the sympathies and sacrifices of family life. The conscience which dictated devotion to the church had first been quickened in the fellowship of the household. It is not claimed, indeed, that in that simpler life, the home was as warm and sunny and joyous as it might have been. Yet in the laws and usages which guarded it, in the influences which radiated from it, in the character it formed, the policies it shaped and the social order it controlled, is the demonstration that it was recognized as the primary institution, the essential social unit. Its protection was the first claim upon the community life.

With a shock we realize that what is justly called progress has been marked by relentless encroachment upon the home. Both friendly and unfriendly influences have pressed hard upon its domain. On the one hand larger opportunities for child life have robbed it of its relative importance. The increase of privilege and occupation for women has tended to

place the emphasis upon the individual rather than the family ideals. The complexity and exactions of business as well as the multiplied modes of recreation have reduced the hours and the delights of family fellowship. The school, in a measure, in its purpose to serve childhood, has threatened the very citadel of the child life. The relief of the domestic schedule by the transfer of excessive handwork to the factory and the shop has diminished that mutual dependence within the home which is at the basis of unselfish service and gives expression to sympathy and love. Even the church in its zeal for the religious training of children in the Bible and in personal conduct, has at times tended to diminish the authority of the home and to usurp where its function was only to minister. On the other hand, there have been direct enemies of the home life in control of the shaping forces of the social order; the liquor traffic with its strangling grip upon the processes and products of industry and legislation; the excessive competition which for multitudes reduces income below the living point; the inevitable tendency, under existing laws of private ownership in land, to transform the agricultural class from ownership into tenancy, and to compress civic populations into rooms instead of habitations, and to substitute for the dwellers upon the green earth of farmstead and forest the occupants of rude shacks and cabins at the grimy entrances to pit and mines; the corruption of marriage ideals

with its associate evils—tolerated licentiousness, the double standard of purity, the ease of divorce. From all these sources, both beneficent and hostile, the conception of the home as the primary social institution has been gradually obscured and its actual potency as the essential factor in the human order, has been perilously lowered. When one not only repeats but comprehends our Lord's prayer and sees that the Kingdom of God is none other than the Family of the Heavenly Father, one hears with a certain resentment the flippant discussion of the "passing of the American Home." It has not "passed." It needs to be readjusted, but it must not "pass."

Beyond all question, then, it is a first duty for the church to understand what the home means, to see the part that it was ordained to take in the social order and in the Kingdom of God, to reassert its prerogatives and reestablish its prestige. Measures must follow ideals. The actual encroachments upon the home must be fought back, but the zeal for the battle burns only in the heart which believes in the ideal. Even in the agitations and revelations of the Men and Religion Campaign, amid the admirable suggestions for community activities and the inevitable relation of them to the betterment of home conditions, it is strikingly clear that the home as such is not at the focus. It might almost be felt that to adopt as our leading principle of action the task of securing for the home its

dominant position in the community, would unify social service as could no other community program. A recent writer says, "The whole social process centers in the home. . . . It offers the chief opportunity for social progress." What opportunity can be greater? In the United States are over sixteen million families, more than thirty-five million children under the age of eighteen. Three million children and over are annually born in our country. Each year there are more than twenty-five million children of ten years and under who are subject to the moulding influences of the home or its substitutes. At what point in the social order can social conduct secure larger results? To what end can economics more effectively apply its highest laws? Where can religion and morality find so rich a field for implanting the principles and training the motives which produce character? Wherever "progress" has encroached upon the home it has imperiled the very springs of social life. To remove such encroachments and positively to promote the purity and the strength of the home center must be the unflinching aim of all social purpose.

We appeal to the American churches to give the building of the home and its protection, as the essential institution of society, a foremost place in their teaching and their activities. The quickened social conscience may be easily misled amid the confusing clamor of appeals which are now resounding under all skies, but it cannot

choose falsely when it puts anew the burning emphasis of its conviction upon the home life of our land.

Such concentration must commission the men in the churches and the churches themselves to certain practical forms of social service.

I. THE HOUSE

First, the logic of a home demands a house. Over-crowding belongs to economics. It has its place elsewhere in this report. But it belongs here also because it is an arch foe of the home. Habit depends, in part at least, upon the habitat. The spirit of the home may find no resting place in the palace, it may be a joyous presence in the laborer's cottage. But wherever it is to dwell it must have light and air, room and privacy, a chance for quiet and a place for play—an environment and an equipment which does not make praise of it an irony, or prayer for it a farce. The housing question with its tenement legislation, its single tax agitation, its estimate of investment values and its statistics of folk in terms of acreage, is vital because in it the home is fighting for its life. Under a reformers' "enlightened" law in one city, two adults and seven minors under twelve are permitted to occupy a three-room apartment, one of the rooms must be ten by twelve, the other two each ten by seven. To dwell in this space costs from one-fifth to one-third of the earnings of the unskilled workers who call it home. Since those

years when were found in New York City in forty thousand houses over three hundred and fifty thousand dark rooms, vast improvements have been made. There are still dark rooms in the apartments of over half of the families with incomes of over four hundred dollars and of thirty-eight per cent of those with incomes over eleven hundred dollars. Not more than a quarter of the families with incomes below eleven hundred dollars have bath rooms, and less than a third have private toilets. It is not merely a tenement problem or a condition existing in one or two large cities. It is enough to cite the Italian quarter in many cities, the stockyard districts of others, the blind alleys of our beautiful Capital City, Sonoratown in Los Angeles, the rookeries and cellar rooms of Pittsburg, now happily greatly diminished in number, the shacks in the anthracite coal district, some of the mill towns of the South, the country barracks of New Jersey, and, withal, the fearful evils of overcrowding with boarders in apartments and of large working men's lodging houses. The land question is a home question. Space, light, air, privacy are natural rights. Greed must be shamed. Exorbitant values and rents must be reduced. Unknown or absentee owners must be found and faced with the horrors of their selfishness. The community must be forced to clear the way, by public improvement, for better private conditions. The pressure of a moralized public sentiment must be brought to bear

upon public officials, private real estate owners, legislators, and the guardians of ideals and practice everywhere, to provide that every home shall be really housed, and at least, so far as material conditions are concerned, shall be protected in its divinely given prerogatives.

2. THE INCOME

Linked inevitably with housing is income. Of the sixteen million families the great majority are concerned with property not as owners but as renters. The relation of rent to income is the problem of monthly mathematics. The search of the toilers of the world is not for the fabled pot of gold at the end of a rainbow, but for the few pence, shillings or dollars which may temporarily allay the tenant's chronic dread of the rent collector. The miners' strike in Great Britain rudely shakes the very fabric of government. It is not primarily due to the workman's dislike for his own hunger; it expresses his natural repugnance to the necessity of watching his family starve. It is announced as a principle at the basis of the new science of eugenics that "the family is entitled to a comfortable home, sanitation, nourishing food, suitable clothing and good surroundings, with a fair prospect of continuance of these conditions at least until the children are grown." The Federal Council of the Churches of Christ in America declared in its report on the Church and Modern Industry that the churches must

uncompromisingly stand, among other principles:

"For the abolition of child labor;

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community;

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point and for that degree of leisure for all which is a condition of the highest human life;

"For a release from employment one day in seven;

"For a living wage as a minimum in every industry and for the highest wage that each industry can afford;

"For the abatement of poverty."

The application of these principles concerns the individual and the community, but it is at foundation the rights of the home which they assert. No academic consideration of the theory of wages belongs to this discussion but hard facts cannot be ignored. In Massachusetts the average annual money wages of all employees in all industries after increasing $90.00 in ten years, reached in 1908, $510.00. In the State of Illinois, average annual wages in the larger cities were in 1906 approximately $620.00. In Maine the average annual earnings of railway hands including all save officers, were $559.15. Over three hundred thousand track layers in the United States earn on the average less than $450.00 a year. In 1908 the average annual remuneration of all the 176,377 employees in the

anthracite mines in Pennsylvania was less than $500.00. It is quite impossible to present a generalization as to the incomes of American industrial households, but the inquiries of the Bureau of Labor seem to justify the conclusion that the annual income resources of nearly half of normal families are below $600.00, and of nearly one-quarter below $500.00. With these averages in mind it must also be remembered that the "poor man's dollar does not bring him as much as the rich man's dollar, although it is very much harder to earn." His rent is usually very far in excess of a fair interest on the landlord's investment. He must buy supplies in small quantities. Study of a certain number of families shows that "considering rent and living expenses they lost ten per cent by reason of bad bargains." Often the only hope of equipping a home decently is to buy on the instalment plan. This means, however, waste and debt and in many instances financial disaster. Where loans become inevitable, the resort to loan companies or to the pawn broker means outrageous usury, and the poor man's insurance to provide for burial or the needs of widow and children costs him from forty to one hundred per cent above the usual rates because he must buy it at retail. A few years since a committee of the New York State Conference of Charities and Corrections reached the conclusion that for New York City, $825.00 was the necessary income to allow a family of five "to maintain

a fairly proper standard of living," and that $600.00 was probably too low a minimum for the large majority of the smaller cities in the North, East and West. The summing up of the case by Mr. Streightoff in his "Standard of Living among the Industrial People of America" is with little doubt conservative. He sets the extreme low limit for the minimum living wage of a family of five in American cities exclusive of the South, at $650.00. This makes no provision for saving, none for renewal of household equipment, none for travel, and leaves no margins for emergencies of serious accident or long illness. In it there are no reserves, but a paltry minimum for pleasure and less than two per cent of the whole for church and benevolent purposes. "Yet there are in the United States at least five million industrial workmen who are earning $600.00 or less a year, and of these more than two million receive less than $500.00 per annum."

These facts concerning the industrial workers are but a part of the story of the economic encroachment upon the American home. Unemployment, child labor, the morals of the factory, the perils of the mine, the degradation of the street, the irregularity of service hours, the allurement of cheap pleasures and of easy going vice, the ceaseless operation of the saloon's appeal, are in constant malignant reaction upon the home life at its very heart. And in the social conditions where incomes are larger and en-

vironment less destructive, still in part or in whole the complex problem exists with new phases of danger which call for study and resistance.

Here, in truth, is no child's play. For the home's sake these conditions must be changed. Here is a man's work. It is the appeal to faith, to courage, to chivalry. The task demands the brain, the tact, the invention, the business sense, the moral conviction, the religious enterprise of the strongest and best. This is characteristically a Men and Religion Movement. To save the home is religion. The task calls for full grown Christian men.

3. THE CHILD

The major part of social service inevitably centers in the protection and culture of the child. The fight against child labor and bad housing, the growing force of the agitation for a living wage, the insistent demand for an adequate educational method, the recognized function of the Children's Courts, the new humaneness in public provision for dependent and defective children, are part of a wide reaching conspiracy for the rescue of the child. To these parts of a great program the public conscience is awakened. But the child in the home is the very center of the child problem. To the home the shop, the factory, the school, the court are but accessories. For the child's sake the home must be freed from encroachments, it must be

protected from the neglect of ignorance and the malice of hostility. But the essential need goes deeper. The home must be competent. The right to life, liberty and the pursuit of happiness belongs not alone to adult independence but to the human individual at the very beginning. The smiling tolerance with which the twin sciences of eugenics and euthenics have been greeted is happily giving place to the most serious consideration of the right of the child to be well born and well conditioned. The multitudes have not yet discerned that in the first six or eight years of each life, the physical, intellectual and spiritual attitude toward the world and the fundamental verities is practically determined. Some one has said, "If the home does not train the children to the social aim and motive, children will inherit the ages without knowing how to use them." The child's social consciousness is developed in the first social order the child knows. His ideals of conduct are fixed by the unconscious influence of the first examples which impress him. The habits of self-sacrifice and the law of service are home products. There are 500,000 trained teachers in our schools. There are 1,600,000 teachers —for the most part *not* trained—in our Sunday-schools. But there are sixteen million mothers to whom the children are related for at least five years in intimacies which teachers cannot even approximate. Parenthood means the obligation to the child of a right training as surely

as it does that of an adequate support. It involves high ideals as well as pure food. It demands protection of the imagination quite as definitely as it does prevention of disease. The obligation of the father and mother to the child is not transferable. Substitutes for the home are but the makeshifts of an imperfect society or a beneficent response to the appeal of unpreventable calamity.

If then the home is the basis for "the right rearing and the training of the race," its reciprocal relation to the community life requires the most careful adjustment. It is the concern of all that for the sake of childhood the defects of the home should be cured and its integrity defended. Charity imperils the essential unit of the social order if the child's right to home be ignored. It is the community's task to enlarge and supplement the home facilities for recreation in the interest of the natural development of physical and social soundness. The reduction of disease and the preservation of life by proper sanitation, pure food laws, restriction upon drug sales, and regulation of public and private buildings, are the community's contribution to the home. To promote necessary legislation and to agitate for the higher conception of community life justly belongs to the program of the church, if for no other reason because the church is committed by its Lord to the guardianship of childhood.

Especially must the home, for the child's sake,

come to a clearer knowledge of its relation to school and church. The paths which connect the three are sacred. The tread of the little feet shakes the world as does not the march of armies.

The school must not be permitted to rob the home of its functions where home exists. The intellectual outlook misses much if the child sees his world only from the schoolroom window. The school may specialize in mental training but secure an exclusive control it cannot. The home ought not, it must not, absolve itself from its responsibility for the mental discipline which makes school and scholarship possible. Two tendencies, therefore, may be warmly welcomed. The one makes for the larger intellectual activities of the home itself. High school and college training, the expansion of current literature both in content and volume, the popularizing of scientific study and information through technical schools and popular lectures, and the employments which involve knowledge of world facts and events about which young and old alike must think, bring into the home fresh currents of thought as the window admits the air. The other tendency is that which makes for the actual cooperation of school and home. The freer use of school buildings as centers of community interests may have its dangers, but it is a most practical and welcome expression of the larger social spirit. It is in essence a policy of home extension, and when duly controlled, becomes

to the children and youth who have homes, a supplement to resources often sadly meager, and adopts for the community the home idea where, alas, to so many the real home is but a dream and, as a basis for child life, is but a sentiment. To promote this closer relationship between school and home should be a prime object of Christian Social Service.

But deeper far is the relation of the church to the home. The meaning of the home to the church needs no emphasis here. Out of the home the church came as did its Lord. Upon the home it rests—its fabric broken were that foundation destroyed. But does the church accept its obligation to the home? To its material basis? To its intellectual life? Of these we have spoken. In terms far stronger should be declared its responsibility for the spiritual ideals and the moral forces which control the development of the home and shape the character of its children. The church with a new sense of its own obligations to society should accept and teach the significance of parenthood to the world and to the Kingdom. If homes are to be made, those who make them must be trained in the art of home-making. The instinct of the true mother will go far in the culture of her child. For that instinct no substitute can be found. But if to it be added knowledge of the physical and psychological laws which control the development of child nature, the nurture of the child may be saved from the risks of blind instinct

and lucky guessing. If the father, eager to guide his boy, can be instructed in the contrasts between the lad of ten and the youth of fifteen, he may skillfully mould the clay which otherwise his blundering hand may easily mar. Ignorance of the Bible and of the world's spiritual facts, imperfect conceptions of the gospel and of the mission of Christ, false perspective in the visions of the religious life, may unconsciously warp the devotion of the parent, to the destruction of the child. Ever more intense should be the social pressure for religious education. The Church's function of teaching is an indefeasible right. In those denominations where catechetical instruction has been maintained throughout the changing conditions as of the very essence of the Church's commission, all the churches should find an impelling example. But even in these the very form involves the right and duty of the father to give religious instruction in his own household. The warm atmosphere of a spiritual experience, the frequent use and study of the Bible, the habit of family worship, the grace at table, the recognition of obligation to the organized forms of Christian work and to the public worship of God as conducted by the church, these should be the divine commonplaces of childhood's experiences in the home. By pastoral instruction, through the Bible study and associations of the Sunday-school, in children's meetings and classes, the church must ever enlarge and sup-

plement the religious influences of home, but supplant them, never! But to the children for whom no home life exists, the neglected, the worse than orphaned, the undisciplined boys and girls in our great cities who have neither home nor church to train them, the church should bring a social and spiritual ministry for which she must make haste to prepare. For the many who are already "offended" by those whose welcome care they should be, she must somehow find in her own warm heart a home. No fact stands out in clearer outline in all the movements for social betterment than that described in the words, "a little child shall lead them." No warning strikes so near the center of all social wrongs as that which rings down to us through the centuries in the words of our Lord, "Take heed that ye offend not one of these little ones."

4. THE FAMILY

Finally for the sake of the home the church must declare as never before its message concerning the family. The realm of practical morals is not in books but in life. Personal purity, the single standard of morals for men and women, sex education, the true ideals of marriage, the training for it, the protection of its sanctity in law and in church practice, the responsibility of parenthood, the restrictions upon divorce—may these be ignored by the very institution which is founded on the home? Physi-

ology, medicine, economics, social morality, neighborhood vigilance, state, and it may well be, national law, are concerned with these things. They belong also to the church supremely. It is hers to protect and support the home by teaching without fear or shame the law of God in the gospel of Christ concerning the physical and psychological facts which condition true marriage, to promote the proper study of these facts, to demand effective protection of the innocent against disease, to warn against the hasty acceptance of the responsibilities of marriage by the very young, the reckless, the defective, the incompetent, to cooperate with all other forces to secure stricter marriage laws throughout the states, made uniform so far as possible—in a word, to protect the home by safeguarding marriage. It is hers to protect against the fearful moral riot permitted by present divorce laws. The appalling figures call aloud for drastic measures. What can the churches do? First, demand of their ministers the practice of a comity among themselves which shall establish a standard of official conduct which none can ignore without disgrace. Second, refuse the recognition and right of leadership in the church to those who transgress the principles concerning marriage which have been established by the common consciousness if not by general law. Third, promote, in every possible way, the movement for stricter divorce laws in all the states, aiming to secure a uniform law, pro-

vided that uniformity be not obtained by the surrender of restrictions which are required by obedience to the teachings of Christ. This great task also is social service at its best, for upon the preservation of the family depends the future of the race and of that social order which under our Saviour and King becomes the Kingdom of God.

We appeal, then, for a new crusade for the rescue of the home. To it we call as to highest duty the men who throughout our country have been aroused to larger purposes of service. The program of action embraces the safeguarding of marriage, the culture of childhood, the reform of industry, the readjustment of property. It is an enterprise that finds its impulse in the claims of human brotherhood, its sanctions in the gospel of Christ.

To save society, the home must be saved. The church is called to no task more imperative, to none more exalted.

IV

THE RECREATIVE LIFE AND HEALTH

The close relation between modern science and religion which obtains today is well illustrated in the recent researches in the physiology and psychology of adolescence. These researches have provided a scientific basis of Christian work for adolescent youth. The scientific basis of conversion has been demonstrated. In like manner science teaches the unity of the body, which idea the church must utilize and incorporate in its plan of service. To save the soul of man we must save the whole man—body, mind and spirit. And as environment has been proved to be such an important influence in the development of the larger life of the individual we must realize that to save the man we must save the environment also. Thus the program of the Kingdom must be an inclusive program and all the forces which bear upon the life and spirit of man must come under the sway of Christ. To this end the questions of play, of amusement, of health and hygiene should greatly concern the leaders in the church. They must prove great accessories in the program of salvation and of character-building.

It is said with scientific accuracy that the child recapitulates the history of the race; that his

present bodily form, his emotional experience, his social capacities, are the result of a past experience growing out of contact with nature, with things and with peoples. In his past there has been much of romance, of struggle, of heroism. Today in the denatured city he is robbed of the contacts of former days. There is little of romance; a very remote, if any, contact with nature; few opportunities for the exercise of the deep emotions which so greatly enrich the life. Substitutes must be discovered or life becomes monotonous and jaded and recourse is had to those subtler vices and sedative influences which unmake character.

These substitutes are to be found in play, in recreation, in amusement. To these in the more distant past the church has been opposed because much of evil and licentiousness had crept into amusements and the church could not endorse them. The new biology and the new psychology throw new light upon their social value, if properly supervised and elevated, and indicate that they may prove great adjuncts in social uplift and that the church may utilize them to the glory of Christ. "Society is not safe until today's pleasures are stronger than its temptations."

I. PLAY

A boy does not play because he wants to; he plays because he has to. It is the process by which he becomes a man. Children who are

denied the opportunity of play lack not only in physical vitality, but in those larger spiritual qualities of enthusiasm, spontaneity and creative ability, for these are acquired rarely in later life but naturally in youth and largely through play. Play gives the child the capacity for deep feeling, for a rich emotional experience and for originality. The playground is also a laboratory for teaching social ethics. Here the child learns social cooperation, self-sacrifice and leadership, characteristics very essential to spiritual equipment and successful living.

Nothing has suffered so much in the growth of modern civilization as the play of youth. A boy may do nothing more serious than play and yet break the law. Much of juvenile delinquency is simply a misdirection of the healthy play instinct; consequently, the church must be concerned first with providing a place to play for every youth; second, with providing the proper kind of plays, those which have ethical and social significance; and third with the proper supervision of play by men and women of wholesome character. The play movement has spiritual and moral values. It seeks to reintroduce into society the wholesome experiences that have enriched life in the past, but void of their unwholesome features. It is the right of every child to have a place to play and the church should lend its help in restoring this birthright of which in many centers the child has been robbed.

The conception of the modern playground is

that of a social center where parents and children find opportunity to share in each other's plays and amusements, where folk dances and play festivals and proper and dignified celebrations of national holidays may be promoted. The presence here of so many peoples from other nations provides unprecedented opportunity for developing new national games and festivals, distinctively American, by taking the best games and plays of each of the nations and making them our own. Play is not merely play, it is life. "Amusement is stronger than vice and can stifle the lust of it."

Surely the church should legitimatize play and glorify it. As yet only 336 cities in the United States have playgrounds, and comparatively few of these have complete equipment. Thus there needs to be a play evangelism. The church can lend its aid in making cities sensitive to the need, in having recreation commissions appointed and budgets provided. Nearly every community has a great many unused facilities for recreation, such as the school yards, vacant lots and park spaces, which, with comparatively slight expense and organization, can be made available.

2. ATHLETICS

Furthermore, the churches can directly assist in placing athletics upon a wholesome basis. Through Sunday-school athletic leagues, when right leadership is provided, the church can

prove a very helpful factor in providing moral leadership. Athletics unfortunately are not nationally on a character basis. They do not yield the moral and social values which it is possible to have athletics contribute in the lives of young men and boys. This is because social and religious workers and educators have not concerned themselves sufficiently in the administration of athletics, but have left it to others, many of whom do not have these high motives.

In every community the churches represent the largest number of possible units. In Chicago these units united have been the deciding factor in athletic administration and have given moral leadership to sport. This can be done in every community if the church will recognize its opportunity.

Certain of our American sports need redeeming. Baseball has been called our national game. It touches the life of practically every boy in the country; and yet who will redeem baseball? Outside of professional baseball in the larger city leagues the game is absolutely ungoverned and uncontrolled. It is the least amateur of all American team sports. Its ethics are low. If play is vital in the lives of boys and men this important game must be saved.

The church can provide, in cooperation with other agencies, the moral leadership in athletics in America. Will it respond to the opportunity?

3. AMUSEMENT

Simon Patten pertinently asks, "How shall activity be made pleasurable again and how shall society utilize the workingman's latent vitality in order to increase his industrial efficiency?" Not back to nature, but forward to communal interests shall be the cry. Increasingly the community must seek to solve the problem of amusement.

The craving to be amused is legitimate. It is not only legitimate, but the satisfaction of this craving is a necessity. Communities have flagrantly neglected this craving and multitudes of men are exploiting for private gain this deep craving of the soul and have prostituted it and fed it upon husks.

The Drama

The dramatic instinct is well-nigh universal and historically the drama has sometimes been used to hold up and popularize religious and ethical ideals. Unfortunately, among ourselves the stage too often ministers to the coarsest taste and panders to licentiousness. Christians under the circumstances must use the most careful discrimination, and help create a public sentiment which will render the production of debasing performances financially unprofitable. In some cities actors' church societies have been formed to bring theatrical men and women under Christian influences and dramatic leagues

have been organized among church people to assist in making public the Christian conscience in this matter.

Motion Pictures

Motion pictures are a recent innovation. They are a most powerful form of drama. They are in reality the only form of good drama within the reach of the industrial worker and his family. The motion picture appeals to the whole family and can be made a most wholesome form of educational, social and moral entertainment. It is said that generally speaking the motion picture theater has "already done much toward the uplift of popular amusements, not merely through being itself superior to other forms of cheap, indoor recreation, but through constructively competing with many forms of cheap amusement which are acknowledged to be inferior. This is seen in the virtual disappearance of the malicious penny arcade before the competition of the motion picture. It is equally seen in the great inroads that motion pictures have made on the cheap burlesque and vaudeville of the country. The dance halls have suffered and according to a testimonial from the chief theater inspector of Chicago, the saloon has definitely and confessedly suffered from the competition of the moving picture show. Moreover, while the motion picture show retains many evils that have characterized the forms of amusement it has replaced, it must be

recognized that the moving picture show has merely segregated these evils in a place where they can be effectively attacked and where they can be attacked with the active cooperation of the great majority in the audience, for this majority is made up of families and of really conscientious people of the wage-earning classes.

These motion picture theaters touch a great mass of people daily. In New York City alone a quarter million go daily and it is a conservative estimate to say that three millions in the United States make a daily visit to these theaters. They represent, therefore, a tremendous potential force for good or evil. The church should see to it that through wise regulation they become a force for good.

Dancing

In the study of the social evil in cities it has been found that often the amusements of a community have been a contributing cause. The unregulated dance hall, the cheap theater, the music hall, have proven pathways to vice which many have innocently trod. Jane Addams has said "To fail to provide for the recreation of young girls is not only to deprive all of them of their natural form of expression and to subject some of them to the overwhelming temptation of illicit and soul-destroying pleasures, but it furthermore pushes society back into dreariness and into skepticism of life's values."

In view of the fact that dancing already has a

large place in the social life of great populations it would seem to be the duty of Christian society to aid in detaching this form of recreation from all manner of association with the liquor business, from all connection with those who would exploit it for financial profit, from the possible use of it by those who would attract young girls to a life of vice, and to relate it to wholesome recreation centers where the evils named could be entirely eliminated.

4. HEALTH AND MORALITY

Possibly the greatest cause of social inefficiency is neglected health. Toward death and sickness there has always been a fatalistic point of view. We have looked upon these as necessary and unavoidable. Yet there is nothing which yields so readily to attack as the death rate. Through modern sanitation the average length of life has been increased seventeen years in the last century. Most of this reduction, it is true, has been in the diseases of infants, but much can also be done in limiting the diseases of maturity. Life can be lengthened as much in a decade as has been done in the past century if the present knowledge of sanitation is put into active practice. Nothing is so pathetic as the amount of preventable sickness and death which prevails in every community. Pasteur has said it is possible to eliminate all communicable diseases. One baby out of every five born in the United States dies before it is a year old;

a great many more die before they are five. At least fifty per cent of this mortality is due to parental ignorance. There is no need of anyone dying of diphtheria with our present knowledge of this disease and most children's diseases now so prevalent are absolutely preventable and their presence is due to criminal negligence. Typhoid fever should be considered a municipal disgrace and other communicable diseases looked upon with equal antipathy.

To the church a high death rate is significant because it means a high degree of morbidity. Much sickness means a great degree of mental suffering, it means much poverty, for when the wage earner is ill the whole family is in dire need, it means frequently the breakdown of the will and the higher characteristics. Many are wicked because they are weak. Many "carry on their morals what they should carry on their muscles." Many suffer from severe temptations which they need not have and which are the result of abnormal cravings due to unhygienic living. Sickness and death are the enemies of the church. They facilitate evil and moral breakdown. Physical defects in school children are known to be the chief causes of mental retardation and are large factors in promoting truancy and from truancy frequently lead to more serious delinquencies. A physical defect frequently stands in the way of possible social usefulness and morality. Adenoids unremoved may mean a life of imbecility and of

crime. A pair of spectacles may prove a means of grace. There is a great waste of life entirely preventable, which fact the church should recognize. Sickness and death are enemies of the Kingdom. The church should call its young men to fight the death rate and all its contributing factors. As the causes of illness and physical inefficiency are so varied, so insidious and touch so many phases of personal and communal life, the church will find in this warfare virile tasks to which men can be called for social betterment.

Fatigue also undermines character. Fatigue is soul destroying; it makes for nervous irritability; it undermines the will and makes for moral weakness. Many are irritable, impatient, intemperate, not because they are not good, but because they are fatigued. Overwork, not only by the industrial worker, who cannot command his time, but by brainworkers also and those who are masters of their own time, is the cause of much of our moral breakdown. Hygiene must accompany, or rather be a part of, the gospel message. Salvation must be physiologic as well as psychologic. The whole man must be brought under the sway of Christ if the abundant life is to be lived. The church must raise its voice against all those industries which require overstrain and prolonged nervous effort and which consequently enervate and dissipate vital powers.

Many of the great sins of society are physical sins, such as intemperance and sexual sins.

"Undoubtedly, much of the prevalent laxity of morals on the part of men is due to the double standard of morality, which is one of the greatest fallacies of the present day. This lowering of moral standards of men has resulted from many causes and continued adherence to this can only result in a corresponding degeneration of the female sex. The tremendous suffering which follows inevitably in the wake of the social evil is not confined to those who are the offenders, but on the contrary falls heaviest on the uninformed wife and the unfortunate children. Although the number of women engaged in this business is relatively small to the large number of men involved, yet there is a powerful appeal for sympathy and aid for those unfortunate girls and women who are many of them unwilling victims of a diseased condition of society. Here is a national evil which affects the health and happiness of a large proportion of our total population of both sexes and of all ages."

The facts of physical science must be used in connection with moral appeal in order to help the habitués to overcome their evils and in order better still to prevent those sinful practices which are the results of ignorance. Such appeals are far more efficient with young people than the purely emotional appeal. The church should show the relation to these habits not so much to disease and suffering as to life and vigor and success. The appeal should be chiv-

alric, not morbid. As sex education is so largely a moral problem the church should seek those eminently qualified, to give instruction physiologic in basis, but accompanied by the moral and spiritual application, for not only must physiological knowledge be given, but the will must be energized if victory is to result.

Moral standards. The standard of morality as it is accepted and applied to the conduct of *women* does not tolerate any laxity in the fundamental proposition of personal chastity. If the same standard of clean living were demanded of men, by men and women generally, we would have a powerful influence ever at work to encourage and require personal chastity in men. This is a fundamental proposition, the acceptance of which would go far towards rectifying the evils which follow in the wake of the double standard of morality.

Such virtues as courage, honesty and industry are inculcated in both sexes at all ages by all right-minded parents, teachers and pastors, but these principles are no more fundamental than that of virtues in both sexes and at all ages.

This is a problem which calls for a program of education of both sexes at all ages, and by all appropriate agencies. Here is a general proposition which could be preached in pulpits by ministers of all denominations without calling for the definite references to physical facts that have been so carefully avoided in the past.

On this one question, the influence of the

women would be all powerful if fully aroused, as it surely would be if there were a complete realization of how important this subject is to them.

Sex Education: The Problem

The problem of sex is as fundamental as life itself. The individual, the family, posterity and society are involved in a proper or improper relationship between individuals of opposite sexes. A presentation of certain fundamental facts is necessary. The form which this presentation takes must vary with different ages and the two sexes. Sex is a fact touching the body, the mind, health, morals, religion and social relationships. Since the foundations of life are moral and religious, in all instruction on this vital subject, there must be with a clear presentation of facts, a continuous emphasis upon character and the appeal to the will.

Sex Education: The Method

Courses must be carefully adapted to the developing periods of a boy's life.

(1.) *From four to nine* is the age of questionings. Inquiries will be made by boys, with little thought of sex, about fundamental matters which appear mysterious to them. Parents and friends must answer these questions honestly and sensibly with no attempt however at exhaustive explanations; but they must satisfy curiosity if they would hold the confidence of the boy. They must not dodge the issue.

(2.) *From nine to twelve.* This is the stage before the change from boyhood to manhood. Boys are learning rapidly from many sources. They will surely know of many things about the sexual life and will learn from harmful sources if information is not forthcoming from those whom they should trust. Boys should, therefore, be told of the law of reproduction in plant and in animal life. They should also be acquainted with the simple facts of the process of human life. They should be taught personal cleanness and the care of parts. Dependence upon the judgment of parents should be encouraged in them so that the truth will be sought from them. Nothing can take the place of confidential relations between parents and children.

(3.) *From twelve to sixteen* is the hardest period physically, mentally and spiritually in a boy's life. New powers are developing within him; great growth is made physically; he does not understand himself and often contracts dangerous habits through ignorance, shyness or lack of poise. In this period, should be explained what the sex functions are and what they mean; in plain words without equivocation. He should be told clearly of the physical, mental and spiritual effects of secret vice. He should be encouraged to eat carefully, sleep well, exercise vigorously and permit his mind to be occupied with wholesome thoughts. He should be led to have an instinctive respect for all girls and women because of the differences of their na-

tures and the possibilities which are their possessions.

(4.) *From sixteen to the period of marriage.* Young men should be thoroughly acquainted with the facts of reproduction. Their minds should be disabused of the common opinion that exercise of parts is a physical necessity. At this time, young men need to have clearly presented to them the facts about venereal diseases and the dangers which are the result of acquiring the diseases. It is well to emphasize the sacredness of parenthood and to encourage right living for the sake of the future wife and family. Along with a respect for womankind should go a sympathetic presentation of the real life of the unfortunate women who have been driven by men's lust, or by the lure of luxury, to prostitution.

(5.) A course of studies is greatly needed which will prepare young men before marriage, or immediately after marriage, to meet the physical and social problems accompanying this change of state. Here again the emphasis should be placed upon character.

(6.) Groups of men in churches may well study the social evil so that they will understand the breadth and extent of vice and learn to appreciate where the responsibility for such conditions should be placed. Here is a splendid opportunity to emphasize the *single standard of morality.* There should be an intelligent attempt to discover the sources of the social evil

and on the basis of such study to discover proper personal, social, legal and national methods of treatment. The weakness and failure of most efforts to combat the social evil in the past have been due to the lack of the knowledge of all the contributing forces and consequently the attack upon only some isolated or segregated phase of the problem.

V

CIVIC LIFE

The artificial distinction between the sacred and the secular has been gradually fading out, leaving only a more clearly and firmly drawn line between the right and the wrong. The main aspects of political duty and privilege have been lifted into a new dignity on the one hand, and on the other hand the movement toward a genuine democracy has come to be regarded as the functioning of the divine Spirit in modern organized life.

The breaking down of moral standards in civic action in many quarters, under the pressure of organized interests intent upon selfish ends, makes the duty of the Christian Church to inspire and to reinforce the popular will at these points the more imperative.

It was not intended that this section of the report should be an argument on the desirability of increased interest in civic matters by Christian men but rather a suggestive syllabus of action. It surely belongs to the civic responsibility of the Church in America that it should find increased expression for its Christian impulse along the following lines:

1

It can make clear to the men in its own membership that the discharge of one's civic duty

is a most vital part of Christian consecration. The Christian man has sometimes acted as if he thought it preposterous that he should be asked to neglect his business or curtail his pleasure in order to participate actively and usefully in political life. His attitude was foreshadowed in the ancient parable where men pleaded to be excused from the supreme duty of the hour in order to give their undivided attention to the farm or the oxen or the merchandise. If we substitute "store" and "factory" and "automobile" as the modern equivalents of the terms used in the parable, we have an accurate diagnosis of the present situation. And because so many "good citizens" have been saying to all forms of political life, "I pray thee have me excused" the offices have oftentimes been filled with "the lame and the halt and the blind" that the municipal table might not be lacking in guests.

If government by the people and for the people is not to perish from the earth then the battle of Gettysburg must be fought over again in varied forms in all our communities. In this case the opponents will be the grafters and the spoilsmen, the unjust claimants of special privilege and the whole unclean horde which preys upon the people for revenue only. And if that battle is to be won, there is a loud call for the Christian men, representing as they do the social ideal in its entirety, to be found in the thickest of the fight.

2

Christian men must set themselves very directly to the task of changing certain civic conditions which directly thwart the influence of the gospel and the work of the church.

(1.) It is possible for the church to urge the appointment of a commission to make a survey of the conditions surrounding the "Social Evil" in the community and to urge the enactment and enforcement of such wise laws as may reduce the menace to physical and moral well being from the presence of organized vice.

(2.) The church can urge upon the community the importance of having a correlation of the relief work done by the state county or municipality and institutional or private charity. If all "outdoor relief" should be administered upon investigations made by trained charity workers and according to well established principles underlying such forms of service, many of the evils consequent upon such relief could be removed or greatly diminished.

(3.) The church can ally itself with the best sentiment of the community in urging the city to provide play-grounds and recreation centers to offset some of the evils physical and moral due to an overcrowded condition in certain quarters of the city.

(4.) The church can make a flank attack upon the saloon by seeking to have provided under wholesome conditions some of the conveniences

offered by liquor dealers as a bait to increase trade. The municipal comfort stations in the busy sections of the city; the use of school buildings for such public evening meetings as might suitably be held there in place of being held in some hall over the saloon; the establishment of public drinking fountains and horse-troughs so that the thirsty man or beast might not be dependent upon the facilities so commonly provided by saloons; the establishment of working men's recreation centers to afford the needed social opportunity—along all these lines of constructive effort results can be achieved which will tend to reduce the evil influence of the saloon.

(5.) The church can aid the city in providing and enforcing some competent censorship of the theaters, vaudeville entertainments and moving picture shows where boys and girls congregate; and it can also aid in providing a wholesome substitute for unworthy recreation by urging the value of courses of popular lectures, illustrated and otherwise, in the public school buildings and under the direction of the public schools.

(6.) It can help to repress the evil of dishonest employment bureaus by the establishment of real employment agencies under the direction of the municipal authorities. The unemployed man not only an unproductive member of society, he is a menace to himself and to society—a menace best removed by opening for him the door into wholesome and remunerative employment.

(7.) The church can aid the state by aiding immigrants of foreign birth and speech to become loyal and useful citizens by affording them opportunity for kindly contact with their more experienced neighbors, for instruction in English, and for a better acquaintance with the real meaning of good citizenship.

(8.) The church can lend its aid in the task of establishing and maintaining Juvenile Courts where minor offenders may be prevented from developing into hardened criminals, and in the useful work of the probation officer which is clearly a redemptive undertaking, and in all similar work for the restoration of the delinquent.

(9.) There may well be a much more extensive use of the church buildings themselves as neighborhood centers along lines of action which may wisely be affiliated with a directly religious organization.

(10.) The church can insist upon proper inspection of the sanitary conditions in the housing of the people. A bad drain will violate the command, "Thou shalt not kill" as readily as a desperado with a pistol in his hand. Inadequate sanitary conveniences in tenement houses menace that modesty of young girls which stands as a safeguard to virtue and become, therefore, criminal.

(11.) The church can show its hearty appreciation of the work done by right-minded, honest-hearted and efficient public officers, giving them that hearty cooperation which will aid

in multiplying by ten their power for good.

12. The church can aid in carrying on a perpetual warfare in season and out of season, uphill and down dale, against the liquor business. Education, moral suasion, offsets in increased social facilities are all good but they need to have the useful reinforcement of competent legislation. The rum sellers who would put the church entirely out of business if they had the power must feel the strong clutch of the law upon their iniquitous business. It is of vital importance that Christian men should strive for the enactment of wise laws and then strive to place in power a set of officials who believe that laws are intended to be enforced and are not designed merely to express the ineffectual moral yearnings of the pious. The hands of such men can be held up and strengthened by the resolute cooperation of the church in crowding the liquor interests hard all along the line.

The church has hitherto borne the brunt of the battle against the evils of intemperance. This contention has been greatly strengthened by the findings of scientific investigation as to the effect of alcohol upon health and upon economic efficiency and by the practice of large corporations in refusing to employ tipplers because of their lack of reliability. It is the part of Christian society to correlate and utilize all these agencies to beat back the nefarious attempts to finance the appetites of men for organized profit.

3

The church can show itself wisely sympathetic with the whole growing movement toward a more complete and efficient democracy. The salvation of the people can only be achieved as they work at it themselves with fear and trembling, with many a blunder and many a failure, proving all things to the end that they may hold fast that which is good. And the church, knowing that God whose tabernacle is with men is working in this movement to accomplish His good pleasure, will show its interest by furnishing ample supplies of inspiration and of moral leadership. It can only show itself supremely moral and able to save souls as it lends a hand in the solution of these vaster problems.

The first and perpendicular commandment is, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength." And the second is like unto it save that it is horizontal in its bearings, translating spiritual devotion and inner piety into terms of concrete action, "Thou shalt love thy neighbor as thyself." On these two, wholehearted devotion to God and the abiding sense of responsibility for one's neighbor, hangs our case.

The church can appoint a committee of its representative men who may make a thorough study of the conditions under which the police operate in the immediate church neighborhood.

They can find out if there is collusion with entrenched evil, if gambling is winked at and the prostitutes protected.

They can cooperate with the captain and men in social betterment, or report to higher authorities flagrant neglect in police duty. They can become acquainted with the patrolmen, know their besetments and problems and help them in solving these complicated duties. By making the police feel that the church as a whole stands with them and behind them for all best things, by commending good service and condemning disregard of duty the police force may be utilized as a constructive element for civic righteousness.

VI

RELIEF AND CORRECTION

I. RELIEF

The social obligation of the churches in regard to the care of the poor has always been recognized. Here, if anywhere, the Men and Religion Movement has only to carry forward with new emphasis and consecration the well established and well grounded tradition and teachings of religion. Here, as in the case of many other obligations, performance lags sadly behind profession. In our modern American cities and towns, as in those of other lands and of earlier times, there is unrelieved distress, lonely and undiscovered poverty, neglected childhood deprived of the necessities of normal development, unrecognized opportunities to come to the rescue of sorely tempted and hard pressed victims of adverse circumstances. The message of the movement is first of all, then, insistence on the social value of the ancient virtue of compassion, reiteration of the biblical blessing on the man who considers the poor, emphasis on the large place which will forever remain, whatever economic and social changes may come about, for the exercise of charity in its most comprehensive and yet most literal sense—a personal interest in the welfare of men, women,

and children and a willingness to lift too heavy burdens from their shoulders.

Although liberal and adequate relief of individual distress is thus the first, as it is the oldest, religious obligation, it is only the beginning of the social message of the Men and Religion Forward Movement. What is desired for the individual is fundamentally not the increase of physical comfort, essential as that may be as a first step in extreme cases of want; but rather the increase of strength, of the capacity for self-support, of self-respect, of independence of character. It is no part of the mission of religion to cultivate a parasitic dependence, to promote the degeneracy which accompanies unnatural dependence on relief funds or other external support, or to further the disintegration of the family which is the natural result of the assumption by strangers, or even by the church itself, of duties and responsibilities which should be met, and can be met, within the family. The relief of the poor, therefore, must be accompanied by such safeguards as will prevent these disastrous consequences. The churches, in cooperation one with another and with the charities of the community, should give unflagging attention to the double problem of relieving distress on the one hand with the utmost promptness and generosity, and on the other strengthening the character of those who are on the margin of dependence. The rehabilitation of families and the complete elimination of pauperism

is the goal. Active participation by the churches in the local work of the charity organization society or associated charities of the community is one means to this end, and another is the internal organization of any relief work carried on within the church in accordance with the well-known principles of organized charity founded upon the religious principles of compassion, consideration for the poor, self-sacrifice and personal service.

The social message in its relation to poverty is, however, not exhausted by the most complete recognition of these obligations to the poor as individuals. The churches are equally concerned with the social causes of poverty. Communicable disease, uncompensated industrial injuries, child labor, unrestricted night work by women, seven-day work, excessive hours of labor, congestion of population, unsanitary dwellings, and inequitable taxation are inevitably destructive of character as they are of health and of earning capacity. Such conditions can be met only by law or by concerted voluntary social action. Every well considered movement for the correction of unjust and destructive conditions must have the sympathetic and continuous interest of the churches. These things are men's work—neither sentimental nor impractical. They are religious tasks—not merely sociological theories. They demand spiritual insight, moral conviction, and a motive far transcending business or selfish interests—a motive which can be found only

in a full realization of the brotherhood of men, rooted in a genuine relation to a common Father whose will it is that not one of the little ones shall perish.

It is important that the churches should be led to recognize the necessity for some central organization in all the larger cities corresponding to the office of the associated charities already established in many places. The office of such an organization can render valued service.

(1.) It can maintain a staff of experts, their number being determined by the size of the city. The day of the amateur is over in all the more serious lines of effort and the demand for trained efficiency has the floor. In the difficult work of relief men and women who have studied those problems under competent guidance, who are familiar with the best methods employed in other cities, and who bring to their task sound knowledge as well as ready sympathy, are indispensable.

(2.) In this central office, records can be kept of all applications for relief and of the history of each case. These records contain both names and descriptions, for unworthy applicants for relief sometimes find it convenient for business purposes to have an assortment of names. The records should include the history of applicants who come from other cities so that the facts in the case may be fully before those who are charged with the responsibility of providing the

appropriate form of relief. The value of this is instantly apparent.

(3.) The central office serves as a kind of clearing house so that duplication of charitable effort can be avoided. It is not good either for the churches or for the needy that some family with a story of distress should be receiving aid from the Methodists, the Episcopalians, the Presbyterians, the Odd Fellows, the Elks, and the County Board of Supervisors all at once. The demoralization of the family as well as the waste of funds by such a synthesis of friendly effort is thoroughly bad. The central office will help the cause of the deserving poor by promptly and ruthlessly exposing fraud, thus protecting both the purses of the generous and the legitimate claims of worthy need. There are people in every city who will do whatever society is ready to pay them to do. They will become able-bodied beggars or liars or they will put vitriol on the eyes of children and take them out to make an effective appeal, if society puts a premium on that line of effort by ill considered gifts. The central office can render valued service in protecting charity from fraud.

(4.) The central office can secure the proper correlation of corrective and remedial agencies. If in a single home there is a halfwitted girl growing up to be a menace to herself and to the neighborhood, a boy who needs the friendly interest of a probation officer from the Juvenile Court, some member suffering from an acute

illness which might be cured under hospital conditions or a case needing surgery, an ablebodied man willing to work but out of employment, and unsanitary plumbing steadily reducing the health and earning power of all the people in the tenement, then a variety of agencies is needed to meet the situation. The office of the associated charities is in touch with all these agencies and can summon the proper forces to work upon that intricate problem of relief.

(5.) The central office can constantly emphasize the necessity of dealing with the causes of poverty and not merely the giving of kindly attention to immediate distress. The wise physician studies symptoms but he treats conditions. If a woman has a headache, ten cents' worth of phenacetin or some other wretched coal tar preparation will stop it. But the true physician inquires as to the cause of the headache and seeks to remove the cause, so that day after tomorrow there may not be a fresh supply of headache to be drugged into unconsciousness.

The man asking for a dime at the street corner or for food at the back door is a symptom. It is for humane interest to study the symptom, all the symptoms, which demand attention and relief, and then to deal with the underlying causes and conditions of distress by constructive effort.

It is the high office of the Christian Church to create Christian impulse. It has accomplished a magnificent work along that line. There is not a city in America where there is not at this

moment a sufficient measure of kindness to relieve all the necessity which exists if that kindness can only be made to feel sure that it is not being imposed upon and that the service asked will do good and not harm. The expression of kindness must therefore be directed by trained intelligence and by large experience. The "love must abound more and more in all knowledge and in all judgment," that the service rendered may indeed be effective. And the proper organization of the churches in any community to that end and the correlation of their efforts through some such central office as that indicated above will contribute mightily to the desired result.

2. CORRECTION

Religion has a peculiar interest in the reformation of the delinquent. To visit those who are in prison has been enjoined upon Christians as solemnly as to visit the sick, the widow, and the fatherless in their affliction. The one duty like the other is too much neglected. The churches know less than it is desirable that they should of what goes on inside police cells, local jails, penitentiaries, prisons, stockades, and contract prison shops. The prisoner who is seen only by prison officials is very apt to be neglected, however honest and capable the officials may be and even though one of them may be a chaplain. The old injunction to visit those who are in prison for their own sake therefore holds in our

day as in ancient Palestine. There is another and even stronger reason for such visits. The prison itself should be visited, its condition, its methods, its facilities for reformation and training, its influence on character, should be known, for the reason that the prison exercises an extraordinarily formative influence for good or evil, on the thousands of lives which it touches. Prisoners and their families, and indirectly countless others, get their strongest impressions concerning the relation of society to the individual from what is done by prison authorities and officials. This influence may be most beneficial if the prison administration is enlightened and humane; if sound ideas of penology and reformation prevail; if appropriate use is made of parole, indeterminate sentence, industrial training, and other educational methods; if the personality of the prisoner is recognized and respected; if employment of prisoners is utilized for their own advantage and that of their families or for some legitimate public interest, and not to enrich private contractors or merely to lighten the burdens of taxpayers when this is at the expense of the efficiency of discipline. The influence of the prison may be most demoralizing and injurious if the contrary tendencies prevail; if the prisons are a part of a political spoils system; if implacable vengeance rather than reformation is the presiding genius of the prison; if sentences are arbitrary and inequitable; if young and immature persons are thrown into contact with hard-

ened criminals under conditions favorable to vicious contamination; if the physically and mentally unfit are not given special consideration according to their needs. The churches have a responsibility for those who are in prison and also for the prisons in which they are.

The problem of correction finds its last and most difficult phase in the prisons, but it arises also in relation to the courts of justice and in the administration of the police department. The development of special courts for juvenile delinquents, with all the agencies for making such courts effective, such as probation; the enforcement of parental responsibility for the acts of wayward children; personal influence over the home conditions, occupation, and associations of those who have come, or are in danger of coming into conflict with the law, is one to which the churches have contributed and in which they must naturally continue to enlist the lively interest of all who hear the social message of religion. The lamentable relations which have often existed between the police and organized commercial vice, and the demoralizing influence of the saloon in municipal and state government, can be effectively destroyed only by concerted, courageous, and persistent effort by the organized religious forces of the community.

The social message of the Men and Religion Forward Movement, in relation to crime, is that the penal system must be modified to bring it more nearly into harmony with gospel teachings;

that fines, short terms of imprisonment for recognized habitual offenders, must give place to indeterminate reformatory sentences, having in view the speedy rehabilitation in society of those who can be reconciled, and the continued segregation of those who are persistently at war with society; and that the great aim of preventing the making of criminals must animate courts, police systems, schools, and all other social agencies and institutions which, from infancy onward, help to mould the character of individuals and to determine how much crime shall exist in the community. The social message does not minimize personal responsibility, but it seeks to supplement and enrich that idea by equal emphasis on social responsibility for those things which only society can control.

VII

THE CHURCH ORGANIZED FOR SOCIAL SERVICE

It was not many years ago, not many months, indeed, that the phrase "social service," in the minds of most church members, was a vague and meaningless term. One pillar of the church, when it was mentioned in the prayer meeting, said: "I want to hear no more about it; we have too many sociables now." Another wistfully ventured on a definition: "I suppose it's getting people to stand near the church door and welcome strangers." Still another, at a preliminary meeting of a Men and Religion campaign, rather angrily asked, "Do I understand that this thing is going in for social service?" And when told that it undoubtedly was he took his hat and bolted, saying: "Then I'll have nothing to do with it." The opinion largely prevailed not long ago, in many religious circles, that "this social service business" was something closely akin to infidelity; that the people who professed to be interested in it would bear watching. This judgment was partly a survival of the notion that a religion which emphasized "good works" was defective; it was partly the product of a reasonable fear that such an emphasis might make some folks uncomfortable.

Within the last six months this phrase has gained enormously in currency. It has probably been spoken, during that period, by American church members a hundred times as often as during the whole of past time. A great many American Christians have learned to use it, and have come to have a fair understanding of what it means. If it were not for the tremendous facts and responsibilities that lie behind it we might fear it would soon degenerate into cant or commonplace. But the conditions which have been brought to light and the opportunities which have been uncovered in recent studies and explorations are likely to keep it full of significance for a long time to come. The one great thing which the Men and Religion Forward Movement has done for the American churches is to set blazing before them the truth and the tasks which are suggested by this phrase "social service." This truth they can never again deny, these tasks they can never again evade, without the consciousness of apostasy. The tremendous work that is waiting for them is in plain sight, and they cannot without deadly injury to themselves, turn away from it to the formalities and fervors of an individualistic pietism. Religion will either mean a great deal more in America in the next ten years than it has ever meant before, or it will find itself, before the end of that time, in the way of meaning nothing at all.

The fact which the Men and Religion Forward Movement has brought home to the American

churches during the last six months is that these churches, if they are Christian churches, are organically and vitally related to the communities in which they stand; that their business is not merely to edify and comfort and sanctify the people whom they are able to gather out of the community into their fellowship, but also to keep themselves in vital contact with every part of the commonwealth; to pour a constant stream of saving influence into the civic life and the industrial life and the professional life and the educational life and the philanthropic life and the social life, of the community. The business of these churches is to fill the community with the life of the Spirit, which is the life of good will, the life of brotherhood—to Christianize the whole of it. Their success is measured not by counting the list of their communicants or by reckoning up their pew rents or their missionary contributions, but by estimating the tendencies of the social life round about them; by finding out whether the people of their neighborhood are living healthy, contented, peaceable, thrifty, virtuous, happy lives. The test of a political system is in the men it produces. The test of an industrial system is in the men it produces—those who organize the work and those who do the work. The test of a religious system is in the men it produces. The churches are responsible not merely for the people whom they gather into their congregation, but for all the people of the community. What sort of

people are these? Are they people who know how to live and how to live together? If they are not, if they are making no progress in this direction, it is time for the churches to be asking not what is the matter with the people, but what is the matter with themselves. For if they are churches of Jesus Christ they are entrusted with a power which is able to transform the life of the community. They have a truth to teach, which if they teach it faithfully, and exemplify it consistently, will lay the foundations of civic and industrial order and prosperity. They have a life to reveal which is irresistible in its control of the forces of selfishness and animalism. If they do not know themselves to be in possession of their power, they do not know their business. If they know it, but for any unworthy reason shrink from their high calling, they are under heavy condemnation.

It must be confessed that a great many of the churches—we will not venture on percentages—have until very lately but dimly conceived of the power entrusted to them, and have been but vaguely conscious of their responsibility for the use of that power in transforming the life of the community. A great many of them have conceived that their function was the cultivation of spiritual states and ethical sentiments in the minds of their adherents. They have been zealous to secure the conversion of men and their enlistment in the work by which the church is built up and strengthened. They have as-

sumed that the individuals whose characters were thus changed would exercise a good influence in the community. In this indirect way they have hoped to benefit the society round about them. But they have not felt their own direct and vital responsibility for social conditions; and a very large share of the work in which Jesus Christ would be busy, if he were here, they have passed over to other philanthropic agencies. It is the defect of their service along these lines that has been so strongly brought home to them by the Men and Religion Forward Movement; and it is this defect that they are now hastening to supply. Many churches are considering the methods by which they may direct and employ their forces more effectively in promoting the welfare of the communities round about them.

This commission is desired to offer practical suggestions to the churches working upon this problem. This is a difficult task for the reason that the conditions confronting the churches vary so widely. The social problem of the rural church is very different from that of the church in the large industrial or commercial community. In both these fields, also, there are certain kinds of social service which the individual church can undertake; but there are others, and these by far the more important, which can only be well done by the cooperation of all the churches. When no such cooperation exists, it is one of the first duties of the local church to do what it can to

secure it. The nature of its own work will largely depend on whether or not such cooperation is secured. Let us speak, then, first of what can be done by the local congregation in the organization of its own forces for social service.

The social service experts in concluding their work in the various cities, have made a great variety of suggestions, in each case considering the special needs of the communities. We have also a valuable pamphlet entitled "A Social Service Program for the Parish" published by the joint commission on social service of the Protestant Episcopal Church. From both these sources we borrow suggestions.

The first question for many churches would be that concerning the attitude of the church itself. In the pamphlet just referred to, the following pointed questions are proposed to the minister:

"Are your people favorably disposed toward social service? If so, how can you utilize their services? If not, how can you win them over? By persuasion? By education—through a social service class, through conferences on social topics, through visits to actual institutions or districts that need help, through reading courses, etc.?" Subsoiling of this kind is called for in many places. There are still millions of church-members in America, who need to be convinced that the kind of work to which Jesus Christ devoted a large part of his time is Christian work.

The experts advise the organization of a social service group in every church. Yes, if it be

kept in mind that this group is not expected to do all the social service work, but rather to keep the whole church informed and alive respecting social needs and obligations.

They also recommend that a list should be made of all social service work and problems in the city which should engage the activities of the men of the churches. It would be well if such a list could be made and printed for the information of the Church.

It is also suggested that a canvass be made, by the social service committee, of the men in each church, with the view of finding out how many of them are now engaged in social service; and that, as the result of this canvass eligible men be connected with definite tasks in the church, the neighborhood, the city. The last part of this suggestion, however, would be modified somewhat by the question of the cooperation of this church with other churches in the performance of these definite tasks.

The wider use of church buildings as neighborhood centers is advised, and this, for many churches, would be a practical suggestion. What the experts say to the Christians of Boston is equally applicable to many cities.

"Many thousands of dollars are invested in church buildings which are not being used by the people as they should be used. The church should become the center of the lives of the people in every community. The church in working people's neighborhoods, especially,

should be open every night and a good share of the day. These churches should be used as social centers, not only for the purposes of mere sociability, important as this may be, but for service in any manner which will minister to the physical, economic, intellectual and spiritual welfare of the people. Particularly should church buildings be employed for the discussion of those problems which are troubling many sincere workers. Modern church buildings should be like the cathedrals of the earlier period of the Church's history, when those magnificent structures were used for the common meeting places of all classes, and when nothing that concerned the immediate welfare of mankind was alien to the interest of the Church."

Churches which are located in neighborhoods where such social centers are less needed may sometimes select localities where rooms for this purpose may be opened and maintained and a ministry of good will may be carried on. It is better to start such work on a small scale, and let the methods be developed as the needs are discovered. It might be possible for two or three churches to cooperate in work of this kind.

It may also be suggested that at least one midweek service every month could well be devoted to the study of the needs of the community and to the consideration of the philanthropic and welfare work which is in progress. If there is no organization of the churches for united cooperation with such agencies, then the church

ought to organize committees for a survey of social conditions and needs which should report at this meeting. It is bound to get such information as it can respecting its neighbors, and especially its neediest ones. It cannot love them to any good purpose unless it knows something about them. But it is quite impossible for any single church, in any considerable city, to get an adequate knowledge of the social conditions. Such a work requires a cooperation of many churches and ought to secure the cooperation of all the churches. Some kind of organization there ought, therefore, to be, in every community, of all the churches and religious societies for the direction and systematizing of their social work.

Some methods of cooperation are already in existence in most communities. Ministerial unions are common, but these are not adequate; it is the churches and not merely the ministers that must be enlisted in this work.

Church federations have been formed in many cities, and these, if their platforms and their programs are sufficiently broad, may serve the required purpose. For the most part, however, the church federations have confined themselves hitherto in their social work to the suppression of vice by legal methods. In not many of them has there been any attempt to unite the churches in any broad scheme of philanthropic and welfare work. But there is no reason why they should not take on this larger function. It would add dignity and significance to their lives,

it would furnish them a reason for existence. Why should not every local church federation make itself the organ of the churches for their social service?

If the local church federation is unwilling to do this work, some other agency should be provided. The experts have generally advised the organization of the social service groups of the churches into one compact group. That meets the case and is, perhaps, as good an arrangement as can be suggested.

In one city, before the Men and Religion Movement began, an organization called the "General Council of the Churches and Religious Societies" was formed whose purpose is thus described in its constitution:

"To unite all the churches and religious societies of the city in philanthropic work.

"To cooperate with and support all wise and worthy voluntary associations and institutions whose purposes are philanthropic and to secure the coordination of such as may be usefully brought together.

"To furnish a means of communication between the churches and the public charitable and correctional institutions.

"To study the social and industrial conditions of the city with a view to remedying the evils of poverty, sickness, vice and crime and removing the causes thereof.

"To keep the churches and the community informed with respect to social conditions and

needs and to guide and invigorate public opinion in dealing with them."

Some such agency the churches of every city ought to have through which they may make their surveys and explorations of social conditions and needs, by means of which they can put themselves into communication with the societies and institutions which are doing the charitable and social work of the city. If the social service groups are consolidated it will be for such a purpose as is here indicated; if the church federation takes up the work it will find some such task as this upon its hands.

The council referred to above is composed of delegates chosen by the several churches, including their ministers; and its business is done by about twenty working committees, to each of which some special portion of the field is assigned. There is a committee on the associated charities, another on the tuberculosis society, another on the county jail and the city prison, another on the workhouse and the Juvenile Court, another on the social evil, another on substitutes for the saloon, another on social settlements and social centers, another on housing and sanitation, another on industrial peace and the unemployed, another on the female benevolent society and the home of the friendless and so on. Between thirty and forty different subjects of investigation are covered by the twenty committees. These committees are carefully admonished that their work is not primarily criticism; they are

instructed to put themselves into the friendliest relations with the people in charge of public and private institutions, to keep the churches informed respecting their work and their needs, and to find out how the churches may best co-operate with them. The committees report at monthly meetings of the Council, the reports are discussed, the newspapers publish the gist of them, and the delegates carry back the facts and suggestions to the churches at the following mid-week services. Ways are thus discovered in which the churches may lend aid to the workers in the several charities; the churches themselves are informed respecting the philanthropic work which is going on among them; the people in the prisons and the almshouses are made aware that the churches are considering their needs, and public opinion is created which leads to improvement of social conditions and the reformation of abuses. Not the least of the benefits of such an enterprise is the promotion of unity among the churches. Those who could not unite in evangelistic services or even in projects of civic reform, can come together on this platform of compassion and work together cordially for the alleviation of suffering and the promotion of human welfare. It is also an unspeakable good to bring the churches together on a platform which puts the emphasis on friendship rather than warfare; which calls on them to help and encourage and comfort and bless, more than to oppose and denounce and assail. Doubt-

less there is constant need of fighting against wrong, but it will be a wholesome discipline for our churches if, in their endeavor after unity, they can learn to put more faith in promoting the good than in opposing the evil.

It would seem also that the churches organized on such a basis, and devoting their attention to the welfare of the whole community, would find it more easy to establish friendly relations with organized labor. There might be an exchange of fraternal delegates between this body and the Federation of Labor, and frequent conferences might be arranged for the discussion of questions of the common welfare.

It is evident that to make such an organization effective much work must be done by somebody. If some one can be found who has the leisure and the strength to give to it, and who will gladly make that contribution for the service of the churches, that would be the best solution. Otherwise, it would be expedient to employ a social service expert as executive secretary, to supervise the work of the committees and keep the wheels moving. The salary of such an officer would be but a slight expense when divided among the churches of a city.

By such an organization of the churches a social service revival, as recommended by the experts, could be promoted. In a campaign, lasting for a week or so, the social needs and opportunities of the city could be effectively presented. "These meetings," say the experts, "should be

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held for various groups of people, such as the ministers, the members of the brotherhoods, men's clubs in the churches, and young peoples' societies. There should also be special meetings for trades unions, the Chamber of Commerce, employers' associations, organizations of men and women having to do with civic and social service affairs, and such other groups as are or should be, interested in the social betterment of the city. These meetings should be both educational and inspirational in character. There should be institutes of various kinds, dealing with specific subjects at which different forms of service are outlined. During all of these meetings pledge cards should be used for the purpose of securing the signature of those who have become interested, the signers indicating the special form of service which attracts them most."

Such a campaign into which all the churches entered, if wisely organized and vigorously pushed, would do much to encourage philanthropic workers, to invigorate the churches, to enlighten the community respecting its own needs and to broaden and deepen social sympathy.

The form of organized cooperation sketched above may not be adapted to all cities; it may serve only as a suggestion of the kind of work which could be done by the churches of any urban community if they were ready to unite in social service.

In turning to consider the problem of the rural communities, we are confronting conditions much less complex. The organization of the church for social service in village and country districts has been studied much less carefully than the larger problem of the city church; nevertheless it needs to be well considered. Many of the unsocial conditions existing in the city are not found in the rural communities. There is not much hopeless poverty; most of the ne'er-do-wells find their way to the city; there are more opportunities in the city of getting a living without work. Hospitals, jails, almshouses, day-nurseries and the like are absent from the rural district. It is not, however, impossible that some evils akin to those we find in our cities may be found in the country parishes. Overcrowding is not common, but habitations of the slum variety may be found in many villages. Tuberculosis ravages the countryside as well as the city alleys. Drunkenness infests the farms and even the social evil lies in wait for country boys and girls. It would be well worth while for country churches to make careful surveys of the social conditions surrounding them.

Nevertheless, in the country neighborhoods, the loudest call is not for combination against disease or vice, but for combination for the enrichment and enlargement of life, for the promotion of better neighborly relations for the improvement of agriculture, for the cultivation of better social ideals.

"The problem of the agricultural community," says the Protestant Episcopal Commission, "is the problem of isolation, segregation of population. To make a living by farming a man requires some space. Moreover, the nature of his vocation has till quite recently made him largely independent of his fellows, so far at least as the actual process of production is concerned. Given one or two or three farm hands, the farmer could wrest a living for himself and them from the soil, with little contact or cooperation with other farmers. Self-sufficiency and lack of cooperation have hampered the normal development of agricultural society, though at the same time the environment of rural life has saved its followers from many of the evils that beset the city. The rural problem may, in short, be defined according to President Butterfield, as the problem of maintaining on our soil a population which shall not only supply the nation with its food and raw materials of industry, but also measure up to the level of our American civilization and standard of living which shall make adequate provision for development of body, mind and spirit.

"Lack of facilities for recreation and rational social intercourse is a potent factor in the degeneration of our rural population, and particularly in the boy and girl problem of our smaller communities. The white slave traffic is largely fed with country girls who lack the opportunity for wholesome and well regulated recreation of

mind and body. The duty of the church in such communities is clearly cooperation in any and all honest efforts to provide legitimate amusement for the younger generation."

Something can be done along these lines by the individual church. Groups and classes for the study of these social questions, could be formed, the midweek services could frequently be turned, with great profit, into a conference on the social conditions and needs of the neighborhood.

But in the country districts, as well as in the cities, the cooperation of all the churches of the neighborhood will be needed to secure the best results. Nothing is more loudly called for than frequent and friendly consultation among all the churches of the villages and the townships upon the social conditions and needs of their several communities. The kind of work that needs to be done in all these communities cannot be done without such cooperation.

It is probable that such an attempt at cooperation would force the conviction that many if not most of these churches are superfluous; that Christians who are really seeking the social welfare of their communities cannot consent to such a suicidal division of their forces. When such a conviction had worked itself out in a large elimination of the unfit, the remaining churches could address themselves hopefully to the task of improving the conditions of their social life. They will find themselves in the pres-

ence of problems of conservation of a most vital nature; for it is a very sacred obligation that rests on them of preserving and replenishing the soil and the forests and the lifegiving streams and thus sending on to posterity an unwasted heritage. And there are many other questions, respecting their industrial life, and their political life, and their educational life and their social opportunities and recreations to which they need to give full and careful attention. What they need to remember is that this is their Christian duty; that if we love our neighbors as ourselves we shall always be trying to make life larger, freer and happier for all our neighbors; that we cannot do this as it ought to be done without working together, and that the church, especially in the rural community, is the agency through which we ought to work together for the happiness and welfare of all.*

In promoting social service in a community there are three steps which should be followed. First, to know the need. This involves a careful study of the field. Second, to know the science underlying a correct ministry to the need. Church workers are, many of them, amateurs in the realm of social reform. Great principles have been established by experienced social

*Students of this subject are strongly advised to read the "Report of the Joint Commission on Social Service of the Protestant Episcopal Church" from which quotations have been made in this report. In appendices to that report are two social service programs—one for a parish in an industrial community, a city or a manufacturing town; and the other for a parish in an agricultural community

workers in meeting certain economic and social needs. These must be known and be used as a basis for community service. Otherwise actual harm may be done. "Blindness, disregard for the truth, though done in the name of religion, will not avail. We need to combine the love of social science with the love of man." Unscientific methods will deal with symptoms. Scientific methods will deal with causes. For illustration: the untrained church deacons who have charge of the giving of aid to the poor will deal entirely with effects, while the scientific social worker will deal at once with causes. The former will continue to find the conditions lingering; the latter will eliminate them entirely by getting at their source. The former may make for dependency; the latter for independency.

The next step in social service is to know the agency, if any, in the field which is endeavoring to meet the particular need which has been discovered. Cooperation may be more needful than any new organization. United effort through some one agency may be the best means of securing the results. This does not mean entangling alliances as some church people fear, but a necessary, wise and efficient procedure. Otherwise many mistakes may be made and there will be much overlapping and duplication of machinery and work done which later will have to be undone. To this end a list of organizations is presented which is suggestive sim-

ply and not complete by any means, but it will indicate the cooperative idea.

In promoting playgrounds, local playground associations composed of representatives of all existing social, commercial and religious organizations in the community may be formed, and the counsel and literature of the Playground Association of America, New York City, may be secured.

In the promotion of physical training and Sunday-school athletics, the local Young Men's Christian Association can be called upon for trained leaders and suggestion of methods.

In health education and health reform the local and national anti-tuberculosis societies, the local and state boards of health can be utilized to great extent. Free beds in sanatoria, nourishing food for chronic patients, inspection of unsanitary premises upon complaint, health lectures and health literature, as well as lantern slides and lectures can be secured through these agencies.

PART II
ADDRESSES

WHAT IS SOCIAL SERVICE?

Rev. Henry Sloane Coffin, D.D.
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What is social service, or, rather, what is Christian social service, for in Christ everything becomes new, and has a distinctive meaning? It is everything that men plan and do to accomplish the purpose of God in Jesus Christ for any man, woman or child—for any group of persons—for the whole world. It includes evangelism, for the saving of a man is the chief social service that can be rendered him. It embraces missions, for the bringing of the gospel to any village where it is unknown is the highest social service it can receive; it comprehends church unity, for the correlation of the Christian forces in any community is unquestionably a great social service. It comprises every topic reported to the Christian Conservation Congress and countless more. This entire movement is a conspicuous national social service. There are two main methods by which the Spirit of God enters our world: "Except one be born from above," said Jesus, referring to the control of a single heart by the Spirit of His Father; "I saw the holy city, new Jerusalem coming down out of heaven," writes the seer on Patmos, al-

luding to the control of the Spirit over social conditions. Both methods of imparting the divine life to men work together; inspired individuals spiritualize social conditions, spiritualized social conditions inspire individuals. And it is to the latter of these processes that the Social Service Commission has felt itself specifically assigned.

Accordingly, the report contains references to saved baseball, redeemed penitentiaries, regenerated government, sanctified tenements, to business born again. It recognizes the importance of the house in which a man lives, the food he eats, the conditions under which he works, the forms of recreation he takes, the system of political authority by which he is ruled—above all, the ideals of the home, of industry, of amusement, of government which control his conscience, shape his soul and affect his eternal destiny. A home enervated by self-indulgent luxury or cramped by squalid poverty or wrecked by domestic discord cannot nurture a child in Christlikeness. An industrial world dominated by unbrotherly competition, moved by selfish gain-seeking, and permitting the irresponsible private ownership of great public utilities, cannot form its workers into the image of the Son of man. Pleasures so unequally distributed that some have no play, and others do nothing but play, so debased by the commercial instinct that games do not afford sufficient interest of themselves but must be made exciting

by gambling, so connected with the liquor traffic that they cannot be indulged in without hazard to morals, cannot be recreations for Christians. Politics which do not enlist the activities of the most conscientious citizens, an administration of justice which punishes the theft of a loaf of bread with a jail-sentence, but lets the looters of a street railway system go free, prisons which degrade instead of uplifting the characters of those committed to them, international relations inspired by mutual jealousy and the peace of the world maintained by mutual fear—these cannot give us a government which will mould the governed into the mind and heart of Christ. Our aim has been to hold up the vision of Christianized social institutions, because these are creators of Christian men.

It is often said that those who advocate the saving of society content themselves with announcing vague Utopias and fail to point out immediate tasks to which Christians can devote themselves. The Men and Religion Forward Movement sought to draw up a program of social service for men and boys in every town in which a campaign has been conducted. Whether all these suggestions are wise or not, time and experience alone can tell; but there can be no complaint of lack of definiteness. The Social Service Commission has considered these local documents, and has endeavored both to set up an ideal and to outline a plan of social advance for the Christian men of this Continent.

We recognize the diversity of need under the widely varying social conditions which prevail over so vast and so unequally populated an area; but we cherish the hope that any Christian who reads the report will find that it presents specific suggestions of efforts he personally should make, and should try to get the men of his congregation and communion to make with him, for the upbuilding of the Kingdom of God. We have included chapters upon industry, upon the home, upon government, upon amusements, upon relief and correction; and, lest we should still be accused of indefiniteness, we have concluded our report with a chapter entitled, "The Church Organized for Social Service." We have sought to keep before us the world-wide vision of the Kingdom of God, and have not hesitated to discuss international relations, the commercial order, the penal system and the like universal questions. Indeed, we cannot plead for less than a new, divine social order the world over; but we have tried to connect with this broad outlook the immediate steps that can and ought to be taken to improve the dwellings, the schools, the play, the industry, the government of a city or rural village. We are aware of the peril of centering our attention on distant dreams of a world transformed while we lose sight of one of the least of Christ's brethren at our side with an urgent need we can meet today, like Mrs. Browning's Romney Leigh,

"Who thought to take the world upon my back,
To carry it o'er a chasm of social ill,
And end by letting slip through impotence
A single soul, a child's weight in a soul,
Straight down the pit of hell!"

But we are also sensible that it is they who have the vision of "all the kingdoms of the world and the glory of them" made Christ's, and relate their present tasks to this ultimate expectation, who will work most purposefully, powerfully and patiently.

There is room for a difference of opinion as to how much of the detailed work of reconstructing society the church should undertake. It is not the church's function, any more than it was her Lord's, to give specific directions to its members for the readjustment of civic or business life, the home or the school. The mediaeval church attempted to dominate society, crowning and uncrowning emperors, and issuing official pronouncements upon a vast variety of social problems. But service, not lordship, is the church's mission. The church is not to dominate but to inspire, not to give directions, but to furnish ideals. Sometimes a church is compelled to do more, and, in view of the absence of other agencies for the purpose, to offer opportunities for wholesome recreation, to relieve poverty, to provide shelter for the homeless, etc. But this is not the church's proper work. Far better to inspire the state or private organizations to assume these tasks, while the

church supplies the motives and the men and women who obey them. The largest part of a church's social service cannot be reported on its records nor credited in its year-book. Much of it will not add directly to its numbers or income or prestige. Most of it will be done, not in the church's name, but anonymously in the Spirit breathed by the church into those who embody it in the households, the labor unions, the corporations, the political parties, the theatrical programs, the philanthropic societies they mould. The church must be ready to lose its life in order to find it, and gladly to decrease in the agencies it controls and operates, if the Kingdom of God in the community can increase. Churches, like their Lord, come not to be ministered unto, but to minister.

A report like this is a summons to consecrate. Are we, the churchmen of this Continent, prepared to undertake any such program as the regeneration of society until all social institutions attain the measure of the stature of the fulness of Christ? It is a challenge to our courage. Dare we embody the heart of the Son of man in our business organizations, vote it into our public policies and legislation, make it controlling in judicial decisions? There is no denying the risk we must hazard. Can a commercial enterprise with the motives of Jesus, continue financially solvent? Can a nation with His spirit dominant in its statesmanship maintain its national life among the peoples of the

earth? Can a penal institution inspired by His redemptive forgiveness cope with the hard characters society is compelled to commit to its safekeeping? Are we prepared as families, as business firms, as labor organizations, as cities, as a nation, to make the venture of the Son of man when He set His face steadfastly to go up to Jerusalem, and stake everything on love? Jerusalem gave him a cross, and nothing else is to be expected in the world of today for individuals or for society following Him. Through many tribulations we must enter into the Kingdom of God. The tribulations may mean calamitous unsettlements in industry, radical political upheavals, panicky financial markets, national danger, perhaps national humiliation. "It became Him, for whom are all things and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through suffering." The households, the corporations, the unions, the municipalities, the nations who would lead many of their brethren into the glory of the kingdom of justice, kindness and faithfulness, and be the author under God of their social salvation cannot expect a different perfecting for their Messianic vocation.

But the cross for Christians can never be more than an incident. "It is Christ Jesus that died; yea rather, that was raised from the dead, who is at the right hand of God." We cannot anticipate a destiny less exalted for any family, or

firm, or organization, or country which dares to make the experiment of incarnating in its life the Spirit of Calvary. And there is no other way of placing a home, an industry, a statement, at the right hand of God.

Speaking to men of religion, of the religion of Jesus Christ, the Social Service Commission offers its report as a summons to faith. The social ideal we present is an attempt to interpret in the light of present conditions the will of God. "If God be for us, who can be against us?" Hardheaded men will label many of our paragraphs unpractical. "He is beside Himself," said persons of most unimpeachable common sense of Him, whose mind for present day society among ourselves we have striven to make plain. The shrewd ecclesiastics at Jerusalem, an experienced Roman politician, and hundreds of very level headed citizens of the Jewish capital were convinced that Jesus had been defeated, and that a most effective quietus had been given His cause, when His lifeless body was laid in the sepulchre of Joseph of Arimathea. But although they never saw Him again, He rose and became alive in power to His friends, and has ever since demonstrated His living potency in the world of men. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." And if we do not believe that Christ is the ultimate wisdom and power in the world we had better stop talking about being followers of the Lord

Jesus Christ, for having eyes we see not.

If the social embodiment of Christianity demands faith, it flings us back upon Him who is the author and perfecter of faith. Sometimes people speak of social service as though it were non-spiritual. I think I voice the opinion of the Commission when I say it is a great sacrament of the religion of the world in our day. It is when we feel the redemption of society on our conscience that we are flung back to God to receive the fulness of His spirit poured out on us. In the Catherine Wolfe collection in our Metropolitan Museum there is a canvas which represents the Crusaders in sight of the holy city. In the center of the painting one sees the host straining forward, the riders urging on their horses and the footmen moving at full speed. The white walls of Jerusalem are shown in the lower corner of the picture; but the eyes of the advancing column are not turned towards it, but lifted on high, where above the clouds the artist has sketched the figure of Christ. It is not the exalted Lord enthroned who holds their gaze, but the risen Jesus with the prints of the nails in His hands and feet. There is a symbol of the ideal our Commission presents to churchmen of America. The holy city, new Jerusalem—society in all its relations captured and controlled in the Spirit of Jesus; the crusading host—the churchmen of this continent moving together to its capture, with all their energy given to its conquest; Jesus Christ—

the Social Conscience and Sacrifice of the world, the Source of our inspiration and the Lord of our adoration, "through whom are all things and we through Him."

THE CONSERVATION OF THE SOCIAL SERVICE MESSAGE

DR. WALTER C. RAUSCHENBUSCH
Rochester Theological Seminary

The Men and Religion Forward Movement has marked a definite advance of the social gospel in the Christian Church in America; and if memorable for nothing else, it would be memorable for that.

I cannot look back a very long time, but I can look over fifty years of labor, and I have seen this spirit of social service and of social apprehension kindly received by the Christian Church. I have seen it penetrate the church. When in the seminary I never heard of it; we never talked about such a thing there. I did not know the social problem, and when it finally came to me, it came to me from the world. In those days there were only three men in the country who stood for the ideas we all now stand for. They were Josiah Strong, Richard C. Ely and Washington Gladden. That trio was the first generation of the advocates and pioneers of the social idea in Christianity. Now it has become a regiment, an army, and voices are heard on all sides, and I praise God for what I have seen.

This Movement has made the social gospel orthodox in the church. For a long time we

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had been regarded as heretics. But the social gospel has now come to be one of the dogmas of the Christian faith. A dogma is not necessarily something declared by the church, but is a common conclusion of Christendom; and it has come to be a conviction of Christendom that this world, with all its sin, is to be claimed into the Kingdom of God.

The Men and Religion Forward Movement has shown the working possibility of that creed. I suppose that at first the leaders of the Movement may have been afraid of it. But they have tried it, and it has worked so well that few other things have worked like it. In fact, if the Men and Religion Forward Movement has aided and helped the social gospel the social gospel has helped and aided the Men and Religion Forward Movement. Cut that out of it, not only the department of social service, but all the elements, the strength and the spirit of the social gospel in all the various departments of the campaign, and how much of productive power would have been left? But there is one thing about this that we must consider: How can the results be conserved? That is the great problem.

I should like to prophesy that within a short time a reactionary movement is likely to take place. It is not likely that the great movement in the Church will be allowed to go forward freely without a dig at it. It is not to be expected that all the old, gray-haired men who loved the old points will now allow the new

points to force their way in without contradiction from them. I am not blaming them; I am not speaking in scorn. I respect them when they stand up for the opinions that have been their household gospel, yet, on the other hand, I know that God will overrule them.

And one of the first things we have to do in the service of this movement is to stand up against that reaction when it comes. United we will stand, and divided we may go down. These men tell us that the social gospel, the doctrine of social service, is lacking in a sense of sin, and we say we do not preach this gospel in its relation to sin, but we preach sin *in the plural*. I sometimes believe that the devil lies back in his pew and smiles at our attacks in the abstract; what he gets restless about is the talk about particular sins, and especially profitable sins. I have never seen the devil active in my life except where money was touched. And then he becomes exceedingly active. He strikes back with all the old devil of his nature. In the financial realm we must be careful.

Another way in which we have to conserve the results of this social idea is that we must socialize our theology. As long as this idea has grown in a shanty and not been enclosed in her main house, the Christian Church has not come to understand. We have got to build it up solid on the foundation of the faith and make it part of the institutional church. We shall have to do a lot of work, of biblical study,

to recognize how completely essential that doctrine is in the whole Christian faith.

Another suggestion is that we, most of us, are under obligation to make restitution. Many of us have delayed too long about this idea of social service. Many men have felt they were going to burn their fingers if they got hold of it. We have known some who were afraid because they knew it was not profitable for them. Now, at last they have been pushed into it by the Men and Religion Forward Movement. I say such men are bound to render restitution for the years of their voluntary idleness. They owe a debt to Christ and His Kingdom for the work they might have done in their youth. I feel that the whole of Christianity has to make restitution. Our American churches will have to render restitution for the sins of European churches that are sending millions of emigrants, who actually have a hatred for God. Isn't there a sin there? We, in America are God-fearing people, and we are bound to make restitution for the sins of our brothers in Europe.

Let me make a plea for the erratic brothers—for those who are going to over-shoot the mark. I want to say that every young man has a right to make some mistakes, especially when he is a pioneer. It is all right to go on the beaten highway and look with scorn on the man who has to walk the untrodden path, but I do not think the men who preach the gospel of social service are likely to make any worse mistakes than those

who have evangelized in the days gone by. We cannot make bigger mistakes than our evangelists have made in preaching individual salvation. Yet they were heading in the right direction, and we are willing to take all their mistakes and say, "Go ahead and save men." And in the same way we ought to say to the social service enthusiast, "Go ahead, even if you do make mistakes."

But there is one thing that is certain in my mind: If Jesus of Galilee should come back—the same Jesus, the same kind of heart, the same in His voluntary associations with all kinds of men—if He should walk in the great cities and see Christian institutions, our church spires and all under them I think that infinite pathos would come from His kind heart as He realized how much that poses under His name has no affinity to His spirit. Many things have been practised by the Church which He never knew.

But, on the other hand, if He had an insight into what we are now trying to do to make this world a place where God's will shall be done, then He would surely recognize the work as His own. Does He not recognize it? Has it not been a burden on His heart? Has He not heard the dropping of their tears in Heaven these 1900 years? Has not He come down among us? Has not this work been His? Is not that His spirit?

THE CHURCH AND SOCIAL SERVICE

Reverend Washington Gladden, D.D.
First Congregational Church, Columbus, Ohio

This social movement means the Christianization of the communities in which we live. It means the recognition on the part of the churches that this is their main business; and it is impossible for them to Christianize these communities unless they know the communities. They have got to know what are the conditions in which they are living. They have got to know what the evils are, what the defects of the civilization are, and the agencies at work for the remedying of those evils, and for the supplying of those conditions. I suppose that the church's business originally was to do most of the things that these independent agencies are doing today.

I remember well when Mr. Stead brought home to my mind (I think in that book, "If Christ came to Chicago,") the fact that almost all the good work going on in all our communities was originally done by the churches. The education of the youth was formerly all done by the churches, the care of the poor and the sick and the needy was all in the hands of the churches. These were functions that the church has passed over, one by one, to other

agencies. I do not quarrel with conditions as they are, because we have to follow those conditions, but I want the churches to feel that all this work is primarily their work, and while it is not necessary to push other agencies out, it is important and necessary that the churches should put themselves directly behind all these educational, philanthropic, humanitarian agencies; put themselves next to them and make all these people who are working along these lines feel and know that the churches are behind them, that the churches are interested in their work and are going to help them.

In order to know what it has to do the church must know what is going on in the community. There are very few of the churches that have any knowledge about this. There are members in all the churches at work in all these philanthropic lines, but the churches, as churches, do not as a rule, know much about them, and it is important that they should. It is not possible that any one church shall make itself thoroughly informed in regard to the local conditions of a considerable city as a whole. If the work is to be done it must be done by the agencies in every individual church.

You say, "By whom is it to be done? Is it to be done by the ministers working together?" No, they have too much to do already. "By the men working together?" No, I do not think it can be done so, because this work very largely has to be done by the women. Conditions are often be-

yond the power of men and there is needed the power of devoted and consecrated women. It has got to be done, then, by the churches, and by the churches united for this work. Somehow we must find a method of bringing the churches of every community together to look after the social condition and to put these unitedly into action, into connection with all the agencies which are at work about the churches. The churches undertaking that are undertaking a very large contract. It is a tremendously big job, the biggest they ever considered. The churches of every community must see that it is their responsibility to Christianize all the institutions of the society in which they live, to Christianize the whole community. It is just because this is the biggest thing we have ever undertaken that we have good reason to suppose we may succeed in it. I think we make deadly mistakes all the while in taking hold of the little end of problems instead of the big end.

There is a text in the Old Testament, I think, about one man chasing a thousand, and two putting ten thousand to flight. When you undertake a big task two men *can* put to flight ten thousand, and one man *can* chase a thousand; and the larger the undertaking the more reason we have for expecting that we shall succeed in it. For when there is added the Infinite there is power enough to do anything we have to do.

We can clean up these cities of ours. We can put the love of Christ into all this work that

is going on. We can put ourselves next to all these social workers and they need the kind of encouragement and sympathy that we can give them. The church, above all things, needs this for its own soul's sake. If it is going to put itself into vital relation with its Master it has got to do this work. Where are you going to find Jesus Christ? In the cities where you live. He is there. Where are you going to look for Him? You will find Him among the social workers. He is there if anywhere, and if you want to get acquainted with Him, get His love into your life and His power into your souls. Be sure that the city in which you live can be saved, can be renovated, cleansed and lifted up into a nobler life than you have ever known. You can make your city a better city than ever yet stood on the face of the earth, a cleaner city, a healthier city, a happier city, a better city in every way. You can make your city a city where you can pray every day "Thy kingdom come, thy will be done on earth as it is in heaven." And see that what you are praying for is coming. Keep that before your eyes.

THE CHURCH AND THE SOCIAL EVIL

JANE ADDAMS
Hull House, Chicago

A great English preacher has said that life holds for every man one searching test of the sincerity and vigor of his religious life, and that although this test is often absurdly trivial, to encounter it is to "fall from grace." We all know these tests; a given relative or familiar friend has an irritating power of goading us into anger or self-pity; a certain public movement inevitably hardens us into a contemptuous mood of all uncharitableness, one particular type of sinner or saint fills us with an unholy sense of superior virtue.

If we may assume that society itself is subject to one such test, if it too possesses a touchstone which reveals its inmost weakness and ultimate meanness, may we not say that the supreme religious test of our social order is the hideous commerce of prostitution, and that the sorry results of that test are registered in the hypocrisy and hardness of heart of the average good citizen toward the so-called "fallen" woman? May we not claim that in consequence of this irreligious attitude, prostitution remains today a hard, unresolved mass in the midst of so-called Christian civilization, until it has come

to be regarded as a vice which cannot be eradicated, as a sin which cannot be forgiven, as a social disease which cannot be cured?

This attitude on the part of the Christian is the more difficult to explain because Jesus Himself was most explicit in the declaration of His own position in regard to the harlot. He did not for a moment imply that she could not be drawn into the radius of that wondrous affection He promulgated, the love of all mankind, so new in the history of the world, nor that the new solvent could not melt down—if I may use the phrase—that obstinate mass of wretchedness.

It is hard to forecast the results upon the social order if Christians from the beginning had encompassed the harlot with the charity and lovingkindness of their Master but it is certainly easy to point out the moral and religious disaster which has resulted from her exclusion, fostering the "I am holier than thou" attitude, the inmost canker of the spiritual life.

In less than four hundred years after the death of Jesus, St. Augustine asserted that the heart of a woman was the gate of hell, so quickly had the fear and contempt of the harlot spread out from her as the center of irreligion, that it had by then included all womankind. The very word "woman" in the writings of the church fathers stood for the basest temptations. The pagan women had been oppressed and despised but the women of Christendom came to

be hated and feared as the chief emissary of the devil himself, and this in spite of the fact that the Virgin was worshipped and many women canonized as saints. It is significant that through this authorization of the irreligious attitude toward the harlot, developed apace the two sins—contempt for a human creature and self-righteousness—concerning which Jesus was most severe. The only time He referred to hell fire was to predict it for the man who should treat another with contempt, and He reserved the language of castigation for the self-righteous men who had arrogated religion to themselves and had dared to put others outside.

One result of this irreligious attitude towards prostitution with its two inevitable corollaries has been the development of the so-called "worldly minded Christian"; because of it thousands of decent men maintain a peculiar distrust of human nature, a cynicism which assumes that a certain proportion of men in every community will so inevitably violate the laws of chastity as to make the prostitute a social necessity; the free masonry among men in regard to her does much to lower the moral tone of the whole community.

This worldly cynicism has become so registered in our political affairs, that any probe into the vice conditions of a city, made by a Grand Jury or a Commission discovers that prostitution is the root source of political corruption. Nowhere is the hypocrisy in regard to it so

clearly revealed. Although laws declaring it illegal have been placed upon the statute books, and even the hardiest politician dares not repeal them, nevertheless, backed by this universal cynicism, the politicians openly consider the laws too impracticable to be enforced, and not only deliberately decide not to enforce them but actually define the conditions under which law breaking is permitted. To permit such license in one particular is, of course, utterly to demoralize the entire public service. The police connivance at prostitution inevitably creates a necessity for both graft and blackmail; the graft is easy because the owner of an illicit business expects to pay for it, and every politician to the tip-top of the administration receives his share of this illicit fund; in connection with this a municipal blackmail is also established which just escapes legal recognition. Prostitution, protected by a thick hedge of secrecy, imperceptibly renewing itself through changing administrations, is the one fixed point of maladministration, the unbreakable bank to which every corrupt politician may repair when in need of funds. The corruption spreads until the trio of the brothel, the saloon and gambling hall are literally the base of the real administration of our cities. Certainly the harlot has been avenged upon the city which so despises her. The men who consider her a legitimate source of revenue in a thousand ways fleece the decent tax-payers who refuse to acknowledge her ex-

istence and she abides through one administration after another to the confusion and frustration of all movements for civic reform.

Thousands of court decisions every day bear testimony to the irreligious attitude toward the harlot permitted by the early church, which became gradually embodied in canon and civil law and these still survive. The code of Illinois does not differ markedly from the laws of other states in considering woman the chief sinner. The charge of seduction made against a man is defined as a misdemeanor—a breach of manners, as it were; the punishment for rape is the same as that inflicted for the theft of fifteen dollars' worth of property and a man may not be extradited from one state to another for so slight an offense; the charge of bastardy against a man is not even a crime and is tried in a civil court; when the paternity of a child is proven beyond doubt or quibble, the father under a maximum sentence can be made to pay an average of ninety-seven cents a week for its maintenance until the child is ten years old, but if the child dies before that age, the father is exempted from even this fine. So sure are all men that woman is the tempter that the age of consent is absurdly low, in some states a little girl of ten is considered the aggressor, although her seducer may be a man of well known immorality. On the other hand if an illegitimate child dies before it is born, the mother, although totally innocent, if she conceals the fact of its death, may

be arrested and committed to the county jail for a year.

Quite recently in Chicago a Bohemian girl, working as a maid in an American family, was ruined by the head of the house and later driven forth on the usual ground that a Christian home must not be polluted by such a presence. Her child was born one day when she was quite alone in her cousin's house; following her first instinct to take it to its father, she wrapped his baby in an apron and carried it immediately to his door. The child was found dead upon the doorstep and the distraught mother was at once arrested on the charge of murder, although out of the depths of her ignorance and inexperience she could not tell whether or not her child had been born alive. The first ministration to her dire need came from the matron in the police station. It was not until weeks afterwards that a group of women found her in the county jail where, having been indicted by a grand jury, she was awaiting trial; while the father of her child, quite unmolested, had apparently forgotten the incident.

But the effect of this impious contempt is not confined to legal enactment. It also became registered in the ethical code of contemporary society held by good women as well as men. Women, kindly toward all other human creatures, become hard and hostile to young girls, who, in evil houses, are literally beaten and starved by the dissolute men whom they support.

Kind-hearted women could not brook these things; their hearts would break had they not been trained to believe that virtue itself demanded from them first ignorance and then harshness. Their inherited fear of the harlot and terror lest she contaminate their daughters, may be traced in the caste basis of our social amenities and in the lack of democracy and fellowship which so fatally narrows women's interests. Yet the test comes to them none the less, for as all women fell in the estimation of religious men because they came to be looked upon as possible harlots, so may we not predict that women will never take a normal place in the moral life of society until they recognize as one of themselves the very harlot, who all unwittingly has become the test of their spirituality, the touchstone of their purity? As women were lowered in the moral scale because of their identification with her at the very bottom of the pit, so they cannot rise themselves, save as they succeed in lifting her with whose sins they are weighted.

Contemporary women, as well as men, ought to find it much easier at the present moment to meet this supreme test of religion than it has ever been before in the long history of civilization. A new publicity in regard to the social evil is a striking characteristic of the last decade. This publicity has disclosed that thousands of these so-called "fallen" women are piteously young and that thousands of others lost

their chastity when they were helpless, unthinking little girls, many of them violated by members of their own households in that crowding which life in a large tenement postulates. Even the wretched women whom we call degenerate have often been captured as children and deliberately debased.

Only last week I left at Hull-House a young girl whose childish face surrounded by old-fashioned curls, reminded me of the playmates of my earliest memory. She had been rented at the age of twelve, by her mother to a notorious man in a neighboring state with whom she had remained four years, ostensibly as his daughter. Two weeks ago her mother sent her to Chicago to a white slave trader who agreed to meet her at a given place in a large railroad station; although she had been brought across the state line in an automobile to avoid the Interstate Pandering laws which imply the use of a common carrier, the careful plot failed somewhere. When the man did not appear the frightened child came directly to Hull-House because in the brothel kept by her mother the little girls had been in the habit of pretending that they were related to people whose names they had seen in the newspapers, and as I had figured as a hypothetical relative, she knew my name and address. The girl's story, which she gave most reluctantly, corroborated since by governmental officials, revealed that she had been subjected to unspeakable experiences. She is still so simple

and childlike that she lay awake until midnight last Friday night to see if she would feel differently when the clock struck and she should become sixteen years old, and she gravely reported her disappointment the next morning.

Publicity thus making clear that a large number of women have entered the hideous life against their own volition, it inevitably discloses the existence of a widespread commerce organized for the profits of men. The man who owns the house, the one who procures the girls, the one styled her "protector"—the agent who supplies her clothing, all exploit her, each for his personal gain. Even the women in charge of the houses who from the days of Babylon have reaped large profits, are now becoming merely the paid agents of an organized business, much as a saloon-keeper is engaged by a brewery. The girl upon whom all this activity rests, young for the most part, stands in the middle of a complex system which she does not understand. On the other hand, commercial organizations are obliged to continually trump up business in order to secure enough men to make their business profitable and they lure them through alcohol and all vicious devices designed to stimulate the senses. The success of the business which in Chicago pays its promoters fifteen million dollars a year, is founded upon the hypocrisy and self-righteousness of the decent citizen, and it continues to capture girls, to debauch young men, to spread disease and to cor-

rupt city politics, because good men do not consider it part of their religious obligation to face it openly and to undertake its abolition. The Christian Church cannot hope to eradicate the social evil until it is willing to make it the test of its religious vitality, to forget its ecclesiastical traditions, to drop its cynicism and worldliness, to go back to the method advocated by Jesus Himself for dealing with all sinners, including not only the harlot, but, we are bound to believe, even those men who live upon her earnings and whom we call every foul name. The method of Jesus was nothing more nor less than sheer forgiveness, the overcoming of the basest evil by the august power of goodness, the overpowering of the sinner by the lovingkindness of his brethren, the breaking up of long entrenched evil by the concerted good will of society.

The new publicity in regard to prostitution in itself forces the church into radical action; understanding of the sinner has ever been essential to his forgiveness, knowledge of conditions has ever preceded social reforms. If it is discovered that the brothels are filled with overfatigued and underpaid girls, procured by young men "too poor to marry," then it is obviously the business of the church to secure legal enactment which shall limit the hours of labor, fix a minimum wage, and prescribe the conditions under which young people may be permitted to work. If it is found that the army of girls and men required in this vile business is constantly

recruited from the young heedlessly looking for pleasure in vicious dance halls, on crowded excursion boats, in careless amusement parks, then it is the obligation of the church to guard and cleanse these pleasures and to provide others free from dangers. If the new publicity continues to disclose on the one hand the enormous number of little children who are pushed into an evil life through the very congestion of the city's population, and discloses on the other hand, the large number of young people in dreary country communities who are drawn into vicious practices through sheer reaction from the monotony and grayness of their lives, then a nation-wide church in the crowded city, must advocate measures to lessen the sensational evils of over-crowding, and in the village, it must offer social organization to all the solitary people of the country side. If it is made clear that youth is ensnared because of its ignorance of the most fundamental facts of life, then it is the duty of the church to promote public instruction for girls and lads which shall dignify sex knowledge and free it from all indecency. If it is found that degenerate children born of diseased and vicious parents, become an easy prey for the brothel, it is clearly the obligation of the church to challenge all applicants for marriage and to work out through modern eugenics the admonitions of the Hebrew teachers as to the responsibility unto the third and fourth generation.

Society, like the individual, always finds the contemporary test most difficult, while it easily boasts of those already past and it is unduly confident of the future, it too often fails to meet the test which faces it at a given moment and which alone can reveal its genuine courage and sincerity.

All over the world are traces of a changed attitude toward the social evil. Not only are American cities, such as Chicago and Kansas City, recommending restrictive measures looking toward final abolition, but European cities, such as Vienna and Brussels, are doubting the value of their long-established regulations and are, therefore, logically facing the same conclusions. The medical profession is abandoning its century-old position of secrecy and connivance; leading educators are at last urging adequate instruction for all youth. Shall not the church accept the challenge and bear a valiant part in this modern crusade, whose call has come, not from a holy hermit who had conquered temptation through withdrawal from the world into a solitary place, but from a multitude of warm-hearted youth who from the very streets "paven with peril, teeming with mischance," still eagerly clamor for a city made fit and fair for their budding lives?

THE CHURCH IN RELATION TO THE IMMIGRANT

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The history of the human race has at its epochal points the record of the injustice of tribes, nations or races. From Abraham of the East to Abraham of the East Side, they have gone forth to seek a better country, and though they were seeking only larger pastures for their flocks or food in time of famine, or lands flowing with milk and honey, they often found Philistines and grasshoppers, flaming Sinai and Ten Commandments.

Spies have often gone out and brought back stories of the wealth of the land, of strange and strong men to be conquered, and lured by wealth and undismayed by fear, these pioneers were followed by families and flocks into the promised land, which proved a new school of experience, an onward step in the history of the race.

That which marks this period from others is that men are not coming as tribes or nations, but as individuals, that they are coming from practically all the kindreds of the earth, that they are all coming to one continent, and more than two-thirds of them to one country; and that which is most characteristic of it is that we are

all more or less a part of that human stream and not yet so far removed from it but that we can taste the bitter waters of the steerage and thank God for the sweet waters of Ellis Island and know the gratefulness of the shade of the threescore and three palm trees of Battery Park.

However strong the economic pressure which brought and still brings the immigrant, still there has never been absent from it a modifying idealism; above the standard of Spain planted by Columbus arose the cross of the church. Holy men followed with no armor to protect, but their cassock, no sword to wield, but the crucifix, no higher reward to find than to save the souls of the savages.

The men and women who landed at Plymouth Rock or on the shore of Delaware Bay did not come lured by the gold in our mines, nor were they led by the trumpet which rings of fame, and among the millions which land at Ellis Island now, there are those and in no small numbers, who are not far removed from their forefathers in their idealism. All of them are looking for a better country, economically, many of them politically, and spiritually.

The immigrants brought the church with them and still bring it under varying symbols. There is nothing which warrants the belief that the Christian Church in its proper sense is doomed because a people come who were not yet born when the *Mayflower* set sail for "New England's rock bound shore," nor is the cause

of temperance doomed because, instead of 400,000 Germans there are landed annually as many Italians; nor is the good government in our cities doomed because, instead of 500,000 Irish we receive as many Jews; nor are our public schools doomed because, instead of Scotch and English the Slavs flock to our cities.

Until a comparatively recent time, the churches in America did nothing for the immigrant. The immigrant did much for the churches. Exploited and still exploited by the transportation companies, treated like cattle on sea and land for decades, the church did not protest, the church did not protect him. Poisoned by the foul odors of tenements, swallowed by the mines, burned by the furnaces, the church still did not lift her voice.

Not until a decade or two ago did the churches take notice of the immigrant, and then they were moved largely by fear and not altogether by compassion. This fear is not grounded. The massing of men in our cities, the crowding in of humanity beginning its struggle at the lowest and most congested rung of the economic ladder, children beginning life in our tenements handicapped politically and morally, these are huge problems, but they are twentieth century problems which every country faces, whether it receives immigrants or sends emigrants away.

On the whole, it may be said that the masses of immigrants who come stand the primary test

of our civilization. The challenge at the gate is: "Are you fit to work?" And the Federal sieve excludes the unfit.

It was my privilege to go abroad on the same ship with the official commission to investigate conditions in regard to the care of emigrants on the other side. I stood by the side of the emigration commissioners appointed by the various countries; I had the privilege of standing by the side of the examining surgeon, and there passed before my eyes 150,000 men and women. I looked into 150,000 throats, and looked into 150,000 pairs of eyes, and of the 150,000 ninety-six per cent of them were coming over here to work and not to shirk; to obey the divine command, to eat their bread by the sweat that flows from their own brow, and not to eat their bread by the sweat which flows from the other man's brow. In a way we have no right to say that the people who come to us today are increasing the economic problems. We have not too many workers in America—too many shirkers. I have some respect for my own cloth—I am a college professor—but as I stood by the side of that incoming stream of manhood and womanhood I said to myself, "Steiner, if all the college professors in creation should strike, it would not make much difference to creation." Go, if you please, through the streets of a great city like New York, but if you want to see that which ennobles humanity, do not drive along Fifth Avenue, but go over to Houston and Riv-

ington Streets. Go along the regenerated Bowery at 6 o'clock in the evening, when the great army of men and women come back from their tasks, happy because they have done a day's honest work.

It was my privilege to speak before a group of women on this subject, and one said, "Mr. Steiner, are you not optimistic?" "Well," I said, "I live and work among the people and I come away from them always feeling that their difficulties thrill within me." One said, "The place to get optimistic in New York is not the East Side; it is on Fifth Avenue." But I say, if you want to see real problems don't go very far east of Broadway.

The people who come today have also stood the challenge flung out in just apprehension by our civilization: Can they be assimilated? Let me bring to your attention a city that looks like New York on the other side of the world. I mean Constantinople, where pretty nearly as many races and creeds and nationalities are to be found as in New York. They have lived together for hundreds of years, the Greeks, the Mussulmen, the Slavs and the Jews.

I have walked through stretches of Arabia, Syria and Greece, and Italy and Russia and Bohemia and Sweden, and Italy yet once more, and Jerusalem still more, and through them all you can hear the mighty response of this magic power which is taking these people and grinding out the old and grinding in the new. How

marvelously this thing works in America you can have no better instance of than in myself. I have not a drop of American blood in my veins. I am of an ancestry which has not for thousands of years, I know, had a drop of other blood in its veins. Last spring I went to my native city of Vienna, and I took my wife with me. She is an American of foreign parentage of the same blood as myself. We walked through my native city, and she, womanlike, saw something in a window. "My dear," she said, "I am going to get that." Then I said, "If you are going in there, whether you speak English or German, that man will know you are an American. Just let me talk." We went into the store, I, properly clothed with clothing made in Vienna. Only my shoes were American, and these gave me away.

"By their shoes ye shall know them!" My wife also was properly attired, but as soon as we opened the door the woman in the store store said, "Come and see the Americans." And now the question is:

Can these people be assimilated? Much more quickly than we think are they yielding themselves to these environmental factors which have made Americans out of Celt, Anglo-Saxon, Teuton and Norsemen.

So long as these factors remain as vital as they are, so long as we shall have this stimulating air, food enough and a little more, public schools for every child, the spirit of democracy

making for a fair chance and for fair play, a virile patriotic American citizenship, so long as we have these and the other things which make up a wholesome environment, we need not fear that these aliens, too, will not become as one of us, knowing the good and the evil and doing both.

They also stand the test of measuring up to our highest idealism. The investigation made by the Y. W. C A reveals this in a most striking way, and in order to meet this idealism they have wisely chosen to teach English by the means of the simple, but profound language of the Holy Book. Every man who has endeavored to come in contact with these new intelligences has come out of this experience with the profound realization that he is not dealing with the scum of the earth, but with ordinary humanity striving blindly, often, and blunderingly to lift itself to the divine.

This realization ought not to lead to an ineffective optimism, but to the consciousness that the church can never accomplish much if moved by fear and not by faith, by prejudice and hate rather than by confidence and love.

There are a number of things which the church can do, and first of all it needs to change its attitude of mind toward the new immigrant. Immigration as such, whether it is a good thing or a bad thing for this country, ought not to warp our minds in our relation to the immigrant. The president of a home missionary society

recently introduced me to a congregation in a certain city, where the richest man in America attends. This congregation is largely made up of Italians, Slavs and Magyars, to whom I was presented as "the man who can tell us best what to do for these godless foreigners." With the same warped view one minister made the unchallenged statement that we are landing annually 200,000 murderers, while another, hoping to increase the home missionary collection, stated that we are landing one million paupers every year.

The belief is current that there is a line drawn between the north and south of Europe, and that one-half is inhabited by all the good people, and the other half by all the bad; that prior to the year 1880 the United States received only good immigrants and from that date till now, only the bad have come.

Professor Hart, who occupies the chair of history at Harvard University declared recently that for a long time the Anglo-Saxon thought that he alone was fit for self-government. But the Germans proved that they could do it, then the French showed remarkable ability. And we said: "Oh, well, it is the northern European." But, behold, the Italian fought for a United Italy, and gave the world that unmatched triumvirate, Garibaldi, Cavour and Mazzini, and we said, "It is the European gift." Then the Young Turks struck for liberty, and for a parliament, and now even static China, asleep for

ages, has supplanted the yellow dragon with the stars and tri-color.

An immigrant who knows the city better than I do, told me recently that the political salvation of the great city of New York depends upon the new immigrant and not upon the old one. When you talk about the corrupt influences of these people you must not forget that a city like Philadelphia raised itself upon the best immigrant blood—Quakers, Germans, Scotch, Irish and others, but when these races and the Jew came to America there was nothing left for them to corrupt.

The Christian church may divide the human race into the undeveloped and the partially developed, but it cannot divide it by an arbitrary geographic line, nor by color, nor by speech into the good or bad, for to the Christian there is only one race and that is the human race. A fallen race, all of it needing the grace of God to raise it to the ideals of the Christ, the perfect man.

This is both scientific and orthodox, and only as the church believes in this common kinship can it begin the task which is before it. Not only must the church change its mind about the new immigrant, but it must learn to practice at home the brotherhood it now professes. The church is facing a new test today, and that test is not theological; it is psychological. The question is not: Do we believe in God as the Father of mankind? this belief is today almost

universal. Do we believe in Jesus, the Saviour of men? In varied degrees and definitions the masses of religious men believe it. Do we believe in brotherhood? Yes. Do we practice it? That's the test—*do we practise brotherhood?*

It is easy, or comparatively easy, to love even our enemies when they smell of violets, but to act in our relationship with men as brothers who have eaten garlic, who have a different tint to their skin, a different crook to their nose, that's the difficult test we are facing. Christianity has modified and changed most of human nature, fallen from Heaven, or risen from the beast, and it has a big task either way, but it has not modified much our ancient hates and prejudices to any appreciable degree.

What we usually claim for Jesus, other religions claim for their founders; supernatural birth, miracles of various kinds, even sonship of God; but, He claimed for Himself—and He was the only one who claimed it for Himself—the sonship with man. He, born of a race separated for centuries by religious belief and practice; He, royal, divine, pointed and still points with regal gesture to all those who do the will of the Father, as "My mother, my brother and my sister."

The great symbolic miracle of the birth of Jesus was not that three wise men found a star, but that three wise men, of different race and speech, found each other. We shall never find the throne of Christ, no matter how brightly the

star of Bethlehem shines, if we do not find one another. There is no test so searching as this test: Do we practise brotherhood? And there is no reward so great as that which comes from it. There is no such test in the church as this test of brotherhood today. It is easy enough to practise when we are all alike, say in the Baptist brotherhood, but to practice it among all the nations and kindred and races of the world—that is the hard test.

Professor James was asked whether there was any reality in communion with God. He said that he never experienced it except when he faced a great moral crisis. Then the power to choose the right seemed communion with God. This is not a satisfactory answer. In a new book on ethics, the pleasure which comes from doing an unselfish act is described as the feeling of communion with the divine. I have found a better answer, and that in my own experience. I am not a mystic—I wish I were—I have lately assailed the gates of Heaven with agonizing prayer such as comes when helpless man cries out against death's dark doing, and the gates were not opened, but when I turned from my own grief and on the street or on the street car, unselfishly acted the brother to those who could not even pray, then I knew that there was such a thing as communion with God.

I know something of the great emotions which flood the human soul. I have watched the splendors of sunrise and of sunset, of moon and

star, storm and calm at sea; I have seen the snow-capped hills, canyons and cataracts, but there is no emotion akin to that inspired by standing in the midst of a human throng in New York, aliens from afar, children of the bondmen and of serfs, hoary-headed members of a martyred race, and hear all their varied tongues blend into speech, all their thoughts blend into one feeling, then you feel the rushing of a mighty wind, for that is Pentecost, the supremest moment of one's life, when you can disembowel yourself of hate and prejudice, when as with a new birth, you can stand amid the strife of states and nations and races and classes, and feel all the human race say, "We, the human." This is the supremest moment in a man's life. When the church gets this new universalism, she will get her Pentecost.

But let no man believe that this new emotion is better than the old unless we really practise this brotherhood, and that is no easy task. The thing which we today call social service is an expression of it. We do not mean that a social survey and social service are synonymous, that you can serve the immigrant by investigating him, or fumigating him, or by handing him a tract on how to prepare a soupbone so it will taste like a porterhouse. Social service means that by our very profession of brotherhood we are bound to the toiler, to his children, to his home; that we are bound to keep the way open for an honest struggle, and that we are faithless

to faith in God and in men if we draw a line in this endeavor between our kind and the other kind.

More concretely, the church must change her home missionary policy, care for him at the ports en route to the west, to interpret and to demonstrate the wisdom and the power of the gospel. To our foreign fields we have sent the *picked* men and women from our colleges and universities, to our home mission fields often the *picked-up* men. We have sent our choicest youth to foreign fields, giving them years to learn difficult tongues, and decades undisturbed by a cry for statistics to live the life of friendly men. We have taken men who often roused the emnity of their kind, given them a bundle of tracts and last year's crop of missionary magazines, and a small greasy chapel, in many cases making it unwillingly a traffic in souls. We have sent men abroad with clarified visions, who saw the Kingdom of God, and we have sent and in some instances still continue to send men among these immigrant peoples who are often zealous fanatics, who see nothing but their little circle of experience.

I have asked for the last ten years that the churches send among these masses of men the best products of our Christian civilization, to stand between, to interpret the gospel in terms of service, to be freed from the degrading slavery of denominational year books, to be the leaven of this lump. The men of America must

remonstrate against ineffective men and methods in home missions, against wicked duplication, and overlapping, and against the carrying of denominational differences to our alien population, and they must plead and plan for a new type of men and women, to form a new army of home missionary volunteers, equal to that at the command of our foreign boards.

Lastly, the churches must realize that after all, this problem is at their doors, testing their creed, their loyalty and devotion; that only the leadership can be delegated to others, the work must be done by us, and that after all the most effective work we can do for the immigrant is to be ourselves what we want him to be. He is in the flux, the molten metal pouring in; we are the matrix, the mold; he will become what we are, and not only he, but, as we are, so will become the village and town from which he comes to us. Each day there are a million letters upon the sea, going to every village and town of southern and eastern Europe, bringing tidings about us, carrying our influence of good and evil. Many thousand men and women each one of them changed by our influences, return yearly to the old world to village and hamlet and town across the seas. They are our messengers—what do they carry home from America?

In the tumultuous city of New York in the hottest part of the melting pot, a new race is being born, in the travail and agony of a great nation. Some say it is to be a mongrel race,

doomed to die the death of an inferior mongrel; others picture it as having all the virtues of all the races, and none of their faults.

I do not know; the future of our country is still a closed book, whose seal none of us is worthy to break, but as He who stood on Patmos strand had his apocalypse, so we may hear those who come after us, singing the new song, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld and I heard many angels round the throne saying with a loud voice, Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And the four living creatures said Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." Let us also worship Him.

THE CHURCH IN RELATION TO THE INDUSTRIAL PROBLEM

JOHN MITCHELL
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Workingmen believe that the church should support them in their efforts to secure (1) legislation that will enable men and women to live in a manner conformable to American standards, to educate their children and to make adequate provision against sickness and old age; (2) the eight-hour workday which gives an opportunity for the cultivation of home life, enjoyment of books, music, and wisely employed leisure; (3) legislation prohibiting the employment of children of tender years; (4) laws providing for the safeguarding of the lives and limbs of workers engaged in dangerous occupations, and for compensating the workingman for losses caused by industrial accidents; (5) a progressive improvement of the sanitary working and housing conditions of wage earners; (6) the preservation of the constitutional guarantees of trial by jury, free speech and a free press.

I shall not undertake to discuss in detail each of these separate subjects, but I should like to discuss briefly a few of the concrete questions that are sometimes referred to as a part of the

labor problem. During recent years the problem of industrial accidents, their prevention, and the question of compensation to workmen for losses caused by them, have provoked wide public discussion, as the result of which the Federal Government and many state legislatures have appointed commissions to investigate the causes of such accidents and to devise some legal system of automatically indemnifying working men for the losses arising from them. These subjects concern, in a very large way, all the people of the state and nation, but they affect more immediately the workingmen, because it is upon them that the burden falls with crushing weight. It is they and their dependents who suffer the direct and irreparable consequences of such accidents.

The greatest disaster that can befall the family of the wage earner is to have the bread-winner carried lifeless into his home, and the calamity comes with added force when there is no compensation for his death. Yet in our country this tragedy is enacted more than one hundred times each day, more than three hundred thousand times each year. While the bread of the laborer is earned in the sweat of his brow, it is eaten in the peril of his life. Whether he works upon the sea, upon the earth or in the mine underneath the earth, the laborer constantly faces imminent death, and his dangers increase with the progress of the age. With each new invention the number of injured

and killed rises. Each new speeding up of the mechanisms of industrial life, each increase in the number and size of our mighty engines, brings with it further human sacrifice. Each year electricity augments the number of its victims. In each year is lengthened the roll of the men who enter the dark and dampness of the mine, never again to return to their homes and loved ones. Many also are killed without violence. Thousands of wage earners lose their lives in factories, mills and mines without the inquest of the coroner.

It is, of course, inconceivable that the gigantic industrial movements of the American people should be conducted without some fatalities. The industrial structure is a huge machine, hard running and with many unguarded parts, and many of the fatalities, like many of the deaths in general, are simply the result of conditions beyond human control and inseparable from the ordinary course of existence. But thousands upon thousands of easily preventible accidents and fatalities occur each year and it is from these that the church should aid the workingman in striving to secure relief. In the United States the number of persons killed and injured is not even officially counted, but Mr. William Hand, the well-known writer, makes the statement that 536,000 workingmen are killed or maimed every year in American industry, while Doctor Hoffman statistician of the Prudential Insurance Company, has estimated the number of industrial ac-

cidents at approximately two millions. As a matter of fact, however, the death roll of industry is longer than is evident from any obtainable figures. No one can compute, of course, the number annually yielding up their lives or compelled to become a burden upon friends or relatives or dependent upon the charity and munificences of society, who have come to their death or disability as the result of disease contracted in their occupation.

It is a strange commentary upon our boasted American civilization that in the United States nearly three times as many persons in proportion to the number employed, are killed or injured in the course of their employment as in any other country in the world. Now, it is not my purpose to disparage the institutions of my own country, because I believe that with all our failings, with all our sins of omission and commission, we have in many, many respects the best and greatest government ever instituted among men. But we must not blind ourselves to the fact that in the matter of providing protection for the lives and safety of the workingmen and compensating them for injuries sustained in the course of their employment, we are lagging far behind the nations of the old world. It may be said that this is not a parental government, and that the state should not be called upon to regulate our industrial relations; and while I agree with that statesman who said that "they are best governed who are least governed,"

I contend, nevertheless, that it is the proper function of a government to throw around the weakest and most defenseless of its citizens, all the safe-guards and protection possible. I submit that it is the highest duty of the nation to protect the lives and promote the health of the people. No country, however powerful, can be considered truly great that does not hold important the lives and the health of its citizens, even though they be the humblest of untrained workmen, or the least of the little children in the factories.

In order that we may extricate ourselves from the humiliating and degrading position which we now occupy in respect to this question, it is imperative that the factory and mining laws of all our States, which at the present time are wholly inadequate, and sometimes remain a dead letter upon the statute books, should be greatly extended and should be enforced with the utmost vigor. Employers should be required to equip machinery and working places with every practical safety device that it is possible to secure, and the state itself should establish museums of safety devices and industrial hygiene—I would suggest that the state at its own expense should establish these museums of safety devices—in which should be exhibited drawings or models of all safety appliances that are used in this and other countries.

Furthermore, the forces of mining and factory inspectors should be largely increased; the inspectors should be removed from the sphere

of political influence, and schools should be established in connection with the museums of safety devices in which inspectors could be thoroughly trained in the work the law requires them to do. The world does not owe a living to an able bodied man, but society does owe to all its people the opportunity to earn a living under safe, healthful and honorable conditions. It should not be necessary that a thousand miners be blown into eternity or 145 girls burnt in a factory in order to secure the enactment and enforcement of laws calculated to protect the lives of the people.

With the development of industry and the increase of industrial activity, all labor has come to demand a limitation of the working day. Many professional and business men, including manufacturers, fail to understand the logic of the workingman's demand that his hours of labor should be limited to eight per day, while they themselves frequently work from ten to fourteen hours per day. Speaking purely from the material standpoint, one explanation is that the workingman receives more wages in the long run for eight hours than for ten hours' work. Every student of industrial affairs, and every one familiar with the rise and fall of wages, will readily concede that wages have appreciated to a greater extent in trades in which the eight-hour day has been established than in trades having a longer working day. "But," says the critic of the workingman, "the reduc-

tion in the hours of labor means more time, and more money spent in drinking and dissipation." This allegation, reiterated constantly, has been completely refuted by every day experience and by the history of the workingman. When a man comes from the mine or the mill, the workshop or the factory, having taxed to the utmost his physical and nervous energy, it is little wonder that he seeks stimulus or relaxation in alcohol or in other crude pleasures. The unanimous testimony of all competent observers, clergymen, doctors, teachers and sociologists, has been to the effect that a reduction in the hours of labor almost invariably means an improvement in the whole moral tone of the community, a higher standard of living, a growth in the self-respect of the workingman, and a diminution rather than an increase in drunkenness, violence and crime. If the American workingman can safely be entrusted with the franchise it is surely safe to entrust him with a few hours of leisure time. But quite apart from the lessons of experience, it is the judgment of the highest scientific authorities that the eight-hour day is productive of the best physical and moral development.

Professor Fisher of Yale, in his report upon National Vitality, makes the following significant statement: "The present working day, from a physiological point of view, is too long and keeps the majority of men and women in a continual state of over-fatigue. It starts a vicious

circle leading to the craving of means for deadening fatigue, thus inducing drunkenness and other excesses. Experience in reducing the working day shows a great improvement in the physical efficiency of laborers, in many cases resulting in even increasing their output sufficiently to compensate the employer for the shorter day. Several examples of such result exist, but the real justification of a shorter workday is found in the interest of the race, not the employer."

Of all the problems of modern industrialism, none appeals to us, to our sympathies, or demands urgency of solution so much as the conditions relating to the employment of women and children. Unfortunately society does not seem to feel itself capable of conducting its industries without the aid of its weaker members. With each advance in production, with each increase in wealth and the capacity for producing wealth, women and children, in ever larger numbers, are drafted into the service. In this development, the woman, like the child, has been taken from her home and made subject to the tolling factory bell. The burden of our civilization bears with heaviest weight upon the shoulders of women. Through constant association with it we have become hardened to the humiliating and degrading truth that in our society as at present constituted, hundreds of thousands, if not millions of women and girls depending exclusively upon their own resources,

are compelled to work unduly long hours, and for beggarly wages. Were it not for an intelligent public conscience, largely an enlightened Christian conscience, and the influence of trades unionism, the work that women and girls are compelled to do would prove even more demoralizing.

In respect to this question, the church should actively aid the trades unions in demanding that a woman shall not be employed amidst surroundings that are a menace to her physical or moral health. It should demand that she shall not be employed in night work, or for excessively long hours. It should demand and insist that women receive equal pay with men for equal work. In demanding equal pay and healthful surroundings for women, the church would not only be protecting the woman and the home, but it would be protecting also the standard of living of all wage earners. Even more important than the necessity of protecting the work of women and girls, is the necessity of prohibiting the employment of young children. Since the birth of the factory system, children have been mustered by thousands into the factories, and on account of their docility, their powerlessness to resist oppression and the low wages they were forced to accept, they have been permitted to displace men and ruin themselves by work unsuited to their age and strength.

It is hard to reconcile the humanity and vaunted intelligence of this era with the whole-

sale employment of children in gainful pursuits. Childhood should be a period of growth and education. It should be the stage in which the man is trained for future efforts and future work. With each advance in civilization, with each improvement of mankind, the period of childhood should be extended, in order that the men and women of the next generation may be mature and fully developed. The outlook upon life of a child emerging from the factory after five or six years' work at deadening and monotonous labor, is far from encouraging, and it is not to be wondered at that many children from such tasks develop into tramps and criminals. The constant throwing of these worn-out, prematurely aged children is a terrible indictment against a society boasting of its civilization. It seems almost an absurdity, a reflection upon our intelligence, that women and children are compelled to work while strong men chafe in idleness.

When I read the account of the great disaster to the *Titanic* the other day, the thought came to my mind that if we could only transplant the unwritten law of the sea and make it the written law of the land, "women and children first" our civilization would appear much more consistent. I repeat it seems almost an absurdity, a reflection upon our intelligence, that women and children are compelled to work while strong men chafe in idleness. We Americans are envied by the world for our chivalry, our gallantry.

There is no class of people in the world that shows the same consideration for women. We show consideration to them in our social and in our personal lives, but we forget our chivalry in our industrial affairs. Right now, today, and yesterday and the day before, committees have been waiting at the door of the Governor's office begging him not to sign the bill providing that women in the State of New York should have only fifty-four hours work in a week. My judgment is that the men who are asking the Governor to veto that bill would have gotten into the boats first if they had been on the *Titanic*.

I am going to conclude by saying that in this matter, and in the achievement of even a few largely non-controversial and certainly humane reforms, from some source we may expect to hear a voice saying: "Well, what have I to do with this question? Am I my brother's keeper?" The answer is, "Yes. Unreservedly and emphatically, Yes." No man—no christian man—is fit to live in a great civilized community who is not concerned with the welfare and happiness of his less fortunate fellow man. A philosopher once said that a free man is one who lives in a country in which there are no slaves. Paraphrasing that statement, I contend that the really happy man is one who lives in a community in which there is no avoidable misery.

SERVICE ESSENTIAL TO THE CHRISTIAN LIFE

REVEREND A. HERBERT GRAY, Glasgow, Scotland.

Religion that stops at feeling is always a poor and counterfeit affair. It is especially true of men that they feel they are being made fools of if they are made to feel intensely and are not at the same time offered some way in which they can express and justify their feelings by action. The whole spirit of our day demands that religion express itself in action, or in other words in service.

The special form of service of which I speak is that known as Social Service. A great many men are today experiencing a sense of holy compulsion in this matter. The social distress of our time has so gripped them in heart and conscience that they feel the very spirit of Christ Himself calling them to that form of service.

I may mention the reasons for this under four heads. *In the first place* it is plain that in many quarters our evangelistic work is suffering arrest, just because of the sheer pressure of social distress. When a man's whole attention is absorbed in an anxious struggle to keep alive—when life has been reduced to one long and tragic wrestle with starvation and disease—when the spirit is kept harassed and almost ter-

rified by the hardness of the world—and when a sense of injustice rankles in the heart, then the conditions are not present under which a man will respond to the call of Christ. As a matter of fact a sort of spiritual paralysis seems to have settled upon large numbers of our generation, and to them the gospel of individual salvation is preached in vain. Men and women have been so misused by the modern world that they are in numbers today spiritually impervious.

We shall have to prepare an entrance for the gospel by first DOING rightly toward these our brethren, and that is the first of the calls to social service.

In the second place we have to recognize that social evils are themselves direct causes and roots of sin. Consider the effect of *sweating*. It is an established fact that unduly low wages paid to women workers is one of the permanent forces tending to drive them to the sale of that which is above price. It is equally true that when men are not paid wages which make marriage a possibility the temptation to certain sins becomes cruelly strong. And in these cases the guilt of the sin that results is partly the guilt of the society that has allowed such conditions to exist.

Or consider the effect of *evil housing conditions*. They mean the destruction of the home, and when the home is destroyed children are deprived of what ought to be the strongest and most blessed influence helping them to true living and conserving the best of their humanity.

Consider *the evil of unemployment.* I doubt whether there is in our modern world any more trying experience possible to a man than the experience of looking for work day after day in vain. In my experience it has a more certain tendency to moral deterioration than any other experience. It ruins a man's industrial capacity, his health, and worst of all his moral stability. It induces recklessness, bitterness, and finally indifference. It has undone thousands. And it is a pitifully common experience owing to our lack of efficient social organization.

There is no option open to the servants of Christ who would carry on His redeeming work but to make war upon these causes of sin, and that is the second of the calls to social service.

But there is *a third that is more compelling still.* Our social evils are the evidence of certain elements of injustice that are at present ingrained in our social order, and these elements of injustice constitute a challenge to the Christian Church which she dare not neglect if she would retain the respect of men. Consider the present distribution of the rewards of industry.

The fruits of civilization in the last century have been marvelous and varied, but they are enjoyed chiefly by a small minority of the people, and a considerable section, about 30 per cent. is entirely shut out from any participation in them. Small numbers of men have become incredibly rich, but great masses remain as pitifully poor as ever. And this is not merely re-

grettable, or economically unwise. *It is morally wrong.* It is clearly unjust, and therefore offensive to God, as anything could be. "If it is not wrong, nothing is wrong."

Now a Christian church can make no terms with an injustice. Even if it be not in the power of the church as such to remedy this wrong, it is beyond all question her business to witness against it, and to constrain her members to join in the task of removing it. It has seemed to many in the past that we were willing to condone this wrong, or at least to be silent about it. We may not continue that and live. Cost what it may we must lift up our voices in the name of Christ against that wrong, and we must follow our protest with action, which will be just social service.

And fourthly I would ask you to consider this fact, that our witness to Christ in non-Christian lands will always lack its due moral weight till we can point to a civilization in our own country that shall be Christian in fact as well as in name. I will mention only one terrible fact in this connection. For several years back we have had in our British and our American Universities some hundreds of picked men from China, Japan, and India. They come generally with inquiring minds. Some of them have even been sent by parents who hoped that they might learn among us to follow Christ. But we cannot blind their eyes while they are with us. And they find out all the truth. They

go and visit the slums. They discover what a drab and weary thing life is for millions under our present industrial order. They take notice of the waste of child life that goes on in our midst. They mark the ravages made in our life by drunkenness and other vices. They are clutched in spirit by the horror of it all. And they have said in numbers, "If this be all that the Christian religion can make of a country we do not want it for ours." I tell you men, as surely as we love our Lord, we dare not and must not accept this situation; and we must not rest till we have cleaned our countries from this shame, and can at last point to them as evidences of what Christ can do for a nation that believes in Him. But that means once more that we must carry the yoke and the cross of social service.

I want now to speak of one great danger of the present situation. It is possible that some men may come to think of social service as something separate from and additional to their business life—something to be done on Sundays, or in the evenings, or by committee meetings at lunch time.

But as a matter of fact a man's business must itself be his great Christian service. If in and through his business he is not helping to build the Kingdom of God, there is no way in which he can make his life Christian by additional and different activities in his spare hours. Money made by unjust or harsh methods cannot be

made clean money by being put into the plate on Sunday; and a life of unchristian rivalry in business hours cannot be turned into a Christian life, by gentle or even pious conduct after business is over. A Christian life is a life devoted all day and every day to the good of the human family of which we are members, and all the great staple forms of industry and commerce, inasmuch as they are socially necessary, can be truly regarded as social service of the purest and highest kind, if only they be conducted in accordance with this great Christian principle that the family must be thought of first and self only second.

But, it will be asked, can business possibly be made a Christian thing in this sense? Can it be modified so as to become an expression of Brotherhood? Is not business in its modern forms essentially and necessarily a rivalry? Does not progress in business always mean successful self-assertion over against competitors? Does it not even involve the opposition of self to the community?

Gentlemen, if these things were permanently and unalterably so, then there would be no hope of a Christian world, and our desire to build the Kingdom would be the idlest of idle dreams. If we consent to regard any part of human life as something to which Christianity cannot be made to apply, then we are declaring that Christ is no sufficient Saviour for the world. God must have a will concerning every part of the life of man,

and it is our belief that He made that will plain to us in Christ, who taught us to regard the rule of Brotherhood as the supreme rule for all conduct. If we say that Christ's thought will not apply to the business world, we are in effect denying the divinity of Jesus however often we may assert it with our mouths.

The truth is that the extent to which we have allowed business and industry to become forms of warfare, is just a measure of the extent to which we have deserted Christ, and let our common life become an organized denial of Him.

It is here we come upon the storm center. It is here that the main battle must be fought.

For we shall never be Christian nations till we are Christian in business, and until in industry and commerce, we are giving a demonstration of the thought and will of Christ. You cannot make a nation Christian by what it does outside the industrial and commercial realm, for industry and commerce are the larger part of our life. It is just here, too, I am sure, that you touch the real cause of the social evils I have referred to. The ultimate cause of them all is just the pressure of that modern competitive struggle that throws out human waste material on every hand, and we are not going to seriously grapple with social disorder until we have begun to deal with this real cause of it. We have been like the people who let the dragon run about loose, while they attended to the victims. If we are to be reasonable we have got to chain up that

dragon. There is no sufficient ideal for the social service of Christian men but this ideal: The ideal of bringing into existence the social order in which at every point a man's life shall be the expression of brotherhood, in which he shall no longer be struggling for his own ends, but in all his activities shall be genuinely and truly serving his brethren. That is what Jesus calls for. Do not imagine He gave us the Sermon on the Mount as a mere ideal picture. He gave it to us as a rule of conduct for this life; and we are not being loyal to our Lord unless we are grappling with the task of introducing that new order which shall indeed be brotherhood.

I know quite well that this is the most gigantic task that could possibly be conceived by the mind of man. I do not suppose there is any place in which we could better realize its magnitude than just this city of New York, and in the midst of this wonderful, tremendous, hurrying life. Our task is to reconstruct all this life upon a principle which will affect every interest, every custom, every individual life; and I say, the mind of man could not conceive a more gigantic task. It needed the mind of the Lord Jesus Christ Himself to conceive of that task. One of the dangers before us all is, that we should be made afraid by its very magnitude. There are a great many men who look at it and say, "It would be splendid. It would just be the new heaven and the new earth which were

promised; but it is too much; we cannot conceive of it; it is too gigantic a thing."

Because it is gigantic, let us for a moment review our resources. You have on the one hand the power of money, and tradition, and custom, and prejudice, and pride, and cunning—all these, and on the other hand you have God. Is it your faith that there can be no uncertainty about the result of the conflict? Is it your faith that love is more than a match for all this universe can bring against it? Is it your faith faith that in the last week of Christ's life, in the Passion week, that was once for all made finally certain? Is it your faith that all these forces, pride, money, tyranny, prejudice, cunning massed together to do their work upon that incarnate Son of God, and fell back defeated? Is it your faith that the matter is settled once for all, and that therefore, as you can count upon having the love of God behind you in this task, there can be no fear about the ultimate issue? Is that your faith? Is your thought of God as big as that and as strong as that?

Of this I am quite sure: It is a hopeless thing for any set of men to grapple with the real task of social service without that faith. There are no more pitiful and helpless people in the world than the secular reformers and this great Christian task of social service and social reconstruction is the task of Christian men ultimately and finally for this reason: Christian men alone have contact with the source of power

which can bring the victory. It is because we know the love of God, and because we are loyal to the Son of God that He is looking to us and to us only to do this thing and build His Kingdom.

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